

LIVING TRADITIONS

Volume 4 No.4

Spirituality, Esotericism & Tradition



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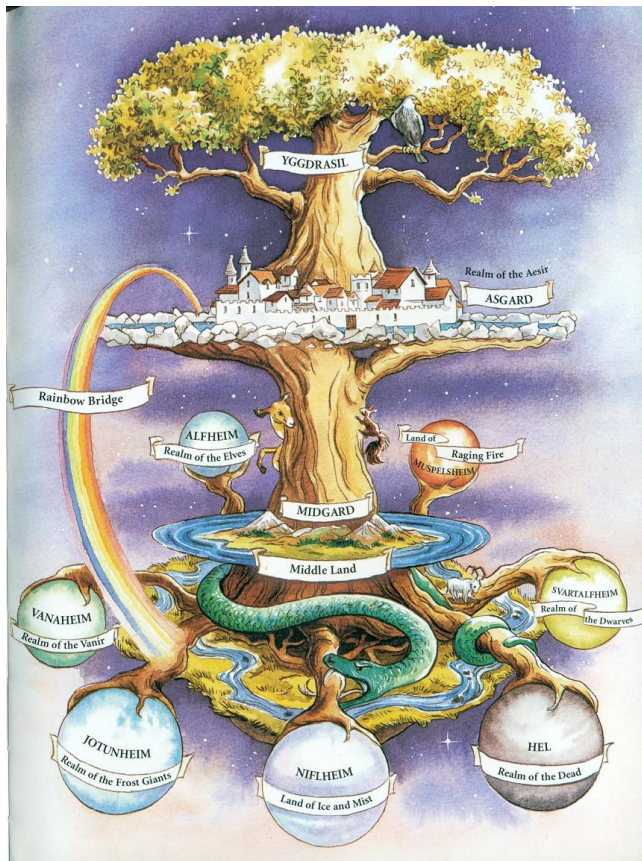
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LIVING TRADITIONS

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Webmaster/Designer: Living Traditions Team

Contributing Reviewers: Living Traditions Team plus Freelance Reviewers throughout Australia and New Zealand

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LIVING TRADITIONS MAGAZINE
PO Box 492
Armidale NSW 2350
Australia

Web
<http://www.livingtraditions-magazine.com>

Emails
editor@livingtraditions-magazine.com

Publication Details

Print and Digital Editions

Four issues a year.

Online

Regular Updates (a minimum of twice weekly)

Website

<http://www.livingtraditions-magazine.com>

The print and digital edition of Living Traditions is published a minimum of four times a year and includes reviews from the website, expanded content, articles and features, research and news.

Features, articles and news only appear in the digital and print editions.

Subjects of Interest

Some of subject areas we cover are: History, academic and alternative. Hinduism and Buddhism, Sufism, Traditionalism, Bhakti, Yoga, meditation, Magic, health, vegetarianism, animal issues, Daoism, Hermeticism, Alchemy,

Folklore, Comparative Religion, Sufism, Mysticism, Gnosticism, Greek Philosophy, Traditional Cultures, Mysticism, Christian Origins, Greek Philosophical Studies, Greek and Roman Cultures, British, Irish and Scottish Folk traditions, folk, ambient, pagan and apocalyptic music, Shamanism, Paganism, Rune and Viking Studies, Goddess Studies, Prehistory, Sexuality, Eroticism, NLP, Psychology, political alternatives (the full range), radical Traditionalism, Asatru and so forth.

Academic and Alternative

We like to include a balance of academic and alternative content, taking an informed and critical but not cynical approach. Each issue will include a range of lead articles, features and discussion pieces as well as lots of reviews.

Our reviewers include academics and scholars as well as specialists in various fields. We also have a range of general reviewers.

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Welcome to Living Traditions Yule 2011

Welcome to the Yule Edition of Living Traditions. It is filled with interesting content including a fascinating interview with Charles Upton,

you may not agree with everything he says but he sure is thought provoking.

The article offering a revisionist review of Buddhism follows the lead of Julius Evola and offers a very different perspective from the monastic naval gazing of today's Buddhist traditions regardless of school.

While the concept of time may seem of little significance simply the moving of hands of a clock, the reality is that our "paradigm" of time defines our culture as well as how we personally see the world. The difference between the archaic view of time and the modern is marked and of immense significance to those wishing to redevelop a traditional view of the world.

However you enjoy the end of the cycle of the year—Yule, Saturnalia or even the day of Mithra—may you have a joyful season.

The Editor

King Arthur's round table may have been found by archaeologists in Scotland.

Telegraph U.K (August 2011)

Archaeologists searching for King Arthur's round table have found a "circular feature" beneath the historic King's Knot in Stirling.

The King's Knot, a geometrical earthwork in the former royal gardens below Stirling Castle, has been shrouded in mystery for hundreds of years.

Though the Knot as it appears today dates from the 1620s, its flat-topped central mound is thought to be much older.

Writers going back more than six centuries have linked the landmark to the legend of King Arthur.

Archaeologists from Glasgow University, working with the Stirling Local History Society and Stirling Field and Archaeological Society, conducted the first ever non-invasive survey of the site in May and June in a bid to uncover some of its secrets.

A small display of the interim results can be seen close to the site at the Smith Museum.

Their findings were show there was indeed a round feature on the site that pre-dates the visible earthworks.



Male Mysteries and the Secret of the Mannerbund

Wulf Grimsson the controversial author of *Loki's Way* has just released a new book called "*Male Mysteries and the Secret of the Mannerbund*". Another recent title listed is on the secret rites of Loki and Odin and this is a fascinating title we will review soon.

The description of *Male Mysteries and the Secret of the Mannerbund* certainly sounds fascinating..

Male Mysteries and the Secret of the Mannerbund is a unique book. It explores the earliest Indo European initiatory same sex warrior bands and discusses their unique role at the heart of Traditional Society. It considers their spirituality, initiations, practises and secret rites; it also examines their Androphile Mysteries.

The book continues examining the worldview of this special institution, its survival underground in secret societies and its revivals in the late 1800's and early 1900's. It considers the major theorists in various fields as they worked to revive the Mannerbund against all odds.

Male Mysteries also examines the debate regarding the sacred value of Androphilia against reductionist models presented by science and medicine and look at the way modern society has degenerated as the Kali Yuga rolls forward. It is not all theory as we consider how we can transform our lives through rediscovering the worldview of our ancestors and reviving the Mannerbund in the modern world.

This challenging work also offers an extensive appendix on Male Tantra. This is a controversial book as little has been written on the Mannerbund in recent years, this book brings together Androphilia, Radical Traditionalism and the pagan and heathen ways of our ancestors in a way accessible to the modern man.

Web: <http://lulu.com/spotlight/lokisway>

Starfire Vol 2 No. 4

The forthcoming issue of Starfire has finally been packed off to the printers, and will be released in early January, 2012. It is now available for ordering ahead of publication. This issue is a substantial, riveting, and enlightening publication, 304 pages long and printed on Arctic Volume, a good-quality coated paper. There is a sparkling diversity of content, including thirteen great articles and essays, two fascinating short stories, four arresting pieces of artwork, and a substantial section of book reviews. More details of the contents of this issue can be found at www.starfirepublishing.co.uk/Starfire24_contents.htm. Starfire Vol II No 4 will be available in both a robust, sewn-bound soft-bound edition and a fine limited hardbound edition, and is now available for advance ordering prior to publication. Though Starfire is as Thelemic in focus as ever, this latest issue has an eclectic mix of articles and short stories, reflecting the richness and diversity of Thelema.

The front cover features a glorious image by Kyle Fite. The contents of this issue are very diverse, and include:

Scintillations in Mauve: An Introduction to the Work of Kenneth Grant by Michael Staley – a preliminary survey of some key elements in the substantial body of mystical and magical work which Kenneth bequeathed us for further development;

Images of the Mystery by Gary Dickinson – a consideration of the origins and implications of Crowley's drawing 'The Way', better known simply as LAM;

The Ophidian Sabbat by Daniel Schulke – some considerations of the body of lore and sorcerous praxis which comprise the Sabbatic path;

Sermon from a Haunted Cellar by Richard Gavin – an essay on some of the implications of working within the Typhonian Tradition;

The Unity of Toltec and Thelema by Eric N. Peterson – a consideration of the common ground between the Toltec tradition and Thelema;

On Toltec Art by Koyote the Blind – an essay by a Toltec adept on the significance of art in the Toltec tradition;

Shades of Grey by Richard Gavin – a short story woven around Lam;

Maranatha and Beyond by Stephen Dziklewicz – a sequel to the author's essay on Maranatha in the previous issue of Starfire;

From Aiwass to Lam by Richard Ward – an essay on Crowley, praeterhuman contact, and the magical path of the Divine Fool;

Echoes of Silence by Alistair Coombs – an analysis of the background to Blavatsky's *The Voice of the Silence* and Crowley's *Commentary* on the book which he considered a masterpiece;

Grid Sigil Magick by Robert Podgurski – considerations concerning the ramifications of a sigil which was revealed several years ago to the author;

The Emergence of Lam by Michael Staley – some considerations of Lam from its emergence in the Amalantrah Working and beyond;

Sleeping Buddha by Hector Djoun – a short story about a Buddhist academic and his awakening following an encounter with a Pythoness;

Two Fragments on Ataturk by Ithell Colquhoun – reminiscences on the genesis and subsequent life of Crowley's son;

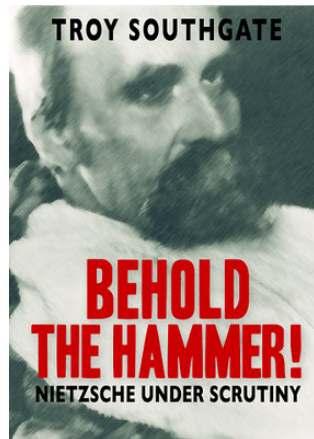
Book Reviews by various contributors. .

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Behold the Hammer !

Following on from the successful publication of *Nietzsche: Thoughts & Perspectives, Volume Three* (2011), which featured written submissions from Troy Southgate and eight other contributors, Troy Southgate has decided to compile a book of essays dealing with the German thinker's approach to issues such as morality, Greek philosophy and the abortive friendship between Nietzsche and the famous operatic composer, Richard Wagner (1813-1883).



Whilst having in common the forthright views and opinions of Nietzsche himself, this new collection of articles covers a broad spectrum of subject matter and will hopefully allow the reader to deepen his or her existing knowledge in the field. The author certainly enjoyed writing and researching these topics and it is his wish that you will find the results both enjoyable and informative.

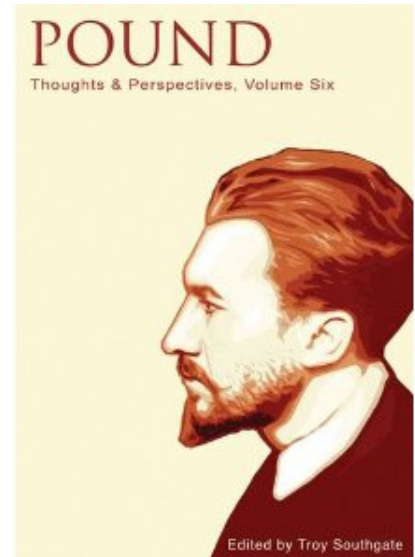
Signed copies of *Behold the Hammer, Nietzsche under scrutiny* by Troy Southgate are now available to pre-order. The book is around 150 pages in length and costs just £15 to anywhere in the world (including postage). Black Front's Paypal address is: blackfrontpress@yahoo.co.uk



Pound: Thoughts and Perspectives Volume Six

Along with T.S. Eliot (1888-1965) and Wyndham Lewis (1882-1957), Ezra Pound (1885-1972) remains one of the most vilified cultural figures of the twentieth century, but few people can deny that he was also one of the foremost poets and critics of his generation. In addition, of course, Pound was an extremely passionate

and outspoken individual with a keen interest in politics and economics and made no attempt to hide his justifiable loathing of the usurious banking system which, even now, continues to



hold the world to ransom. But despite the American's well-known support for Italian Fascism and especially its chief spokesman, Benito Mussolini (1883-1945), Pound was also influenced by the anarcho-individualist beliefs of the French sculptor, Henri Gaudier-Brzeska (1891-1915).

Although Pound was not an artist himself, together with Lewis and other members of the English avant-garde he had been influenced to some extent by the efforts of the Cubists and Futurists and therefore went on to help establish the remarkable pre-war phenomenon that became the Vorticist movement.

During the course of this book you will find Pound discussed in all manner of political, economic, linguistic, poetic, cultural and artistic frameworks, with our team of writers approaching his life and work from a number of fascinating and revealing angles. Together they present Ezra Pound's breath-taking achievements in a comparatively more respectful and far less defamatory context than those which are offered by his liberal detractors.

Contributors include Troy Southgate, Mariella Shearer, K.R. Bolton, Michael Collins Piper and Dimitris Michalopoulos.

Signed copies of *Pound: Thoughts and Perspectives Volume Six* are now available to pre-order. The book is around 175 pages in length and costs just £15 to anywhere in the world (including postage). The Paypal address is: blackfrontpress@yahoo.co.uk

Julius Evola and Magical Idealism

One of the more significant works of Julius Evola which is sadly not available in English is *Essays on Magical Idealism*. A work with similar themes in limited distribution is *The Individual and the Becoming of the World*. These



works are important as they outline the philosophical foundation of Evola's Radical Traditionalism which has many resonances with the approach found in the Left Hand Path. For Evola the focus of all of existence is the transcendent not the human and hence the aim of life is to achieve a post human state of existence. This process involves transcending the individual's own fragmented psyche and formulating a new Self as he evolves and develops. Evola rejects both theism and materialism and postulates a process whereby the initiate formulates an internal subjective world purified of conditioning and outside influences from which he creates a sense of Will which becomes discretely immortal. This is certainly a radical approach to the world, dangerous and not without risk, it suggests that the whole of objective reality be interpreted through the lens of a new internal world created by the magician and hence utilized as part of his alchemical transformation into the Overman. The Overman as discussed by Evola is more than the philosophical *Übermensch* of Friedrich Nietzsche since it has a spiritual or transcendent dimension.

This creation of an internal subjective reality is a means to replace the filters that society automatically structures within us through our path to adulthood. Everyone has their own "metamodel" through which they interpret the world, Evola simply outlines a method through which we can forge our own model and hence take control of both our subjective world and perhaps even the objective world as well.

In *The Individual and the Becoming of the World* Evola elucidates the various stages towards achieving this goal. The first stage is that of the common man, he is asleep and has little individ-

ual awareness; he simply reacts to the world around him and the ebbs and flow of life. In the second stage he begins to question and consider the nature of himself. I would hasten to add not many come to this stage. Most will retreat into materialism or simple theistic belief; a small number will follow this questioning to its logical conclusion which is stage three, where everything is doubted. It is from this stage of total doubt and total denial that the false nature of the lower selves are uncovered, their power dissolved and a true and higher Will is evoked and brought into existence. It is also at this stage that a new internal world is created reflecting the unique Will of each individual. This state is beyond all conventional morality though rooted within the heritage and cultural background of the initiate. This is reflected in Aleister Crowley's statement "*Every Man and Every Woman is a Star*" where a true man or woman being is unique and has their own orbit and their own place in the universe. This approach is decidedly Left Hand Path in that it suggests a discrete and immortal individual place as part of but separate from the universe as a whole. It does not encourage foolish devotion to a deity nor absorption into the whole, but a state of total individual awareness.

The Metamodel

A map is not the territory it represents, but if correct, it has a similar structure to the territory, which accounts for its usefulness". What this means is that our perception of reality is not reality itself but our own version of it, or our "map."

Alfred Korzybski

The map is not the territory was the celebrated discovery by Alfred Korzybski and outlined in his work *Science and Sanity* in 1933. It influenced the formation of Neuro Linguistic Programming and the modern understanding of how the mind perceives reality. Without spending pages outlining the basic presuppositions of NLP we can summarize it in simple terms. Our minds develop a wide range of maps which interpret the world around us; these begin when we are children and are conditioned by family, parents, authority figures and our own experience.

Many of these maps are productive, most are probably not. They not only condition how we

perceive reality they filter information we receive so that our own internal map literally controls our experience of the world. These maps form our “metamodel” which is the way in which our psyche reflects (and distorts) the sensory input we receive. Often this is reflected in our language, body language and visual cues. The sorcerer appreciates that these internal maps are “mechanisms of control”, they reflect the intrusion of the values of society into our psyches and are comprised of memes, frames and other forms of conditioning. They are intricately related to the fragmented and competing “selves” that exist within our minds each competing for ascendancy and believing it should be in control. The sorcerer by necessity needs to dissolve these competing selves, destroy the unnecessary maps and conditioning and forge an internal world based on his own Will. Each internal world will be unique, though by necessity grounded in the heritage and culture of the sorcerer.

The Right and the Left

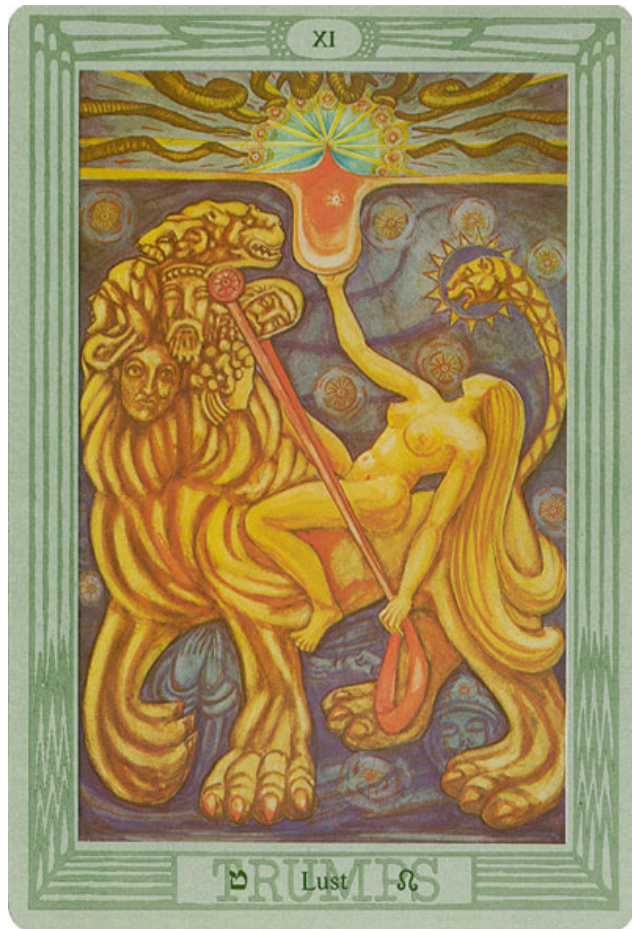
The concepts of right and left hand path are confusing and difficult for many on the way of the sorcerer. What needs to be appreciated is that such concepts evolved under the influence of dualistic and theistic traditions (Zoroastrianism, Judaism and Christianity specifically) and were not part of the original traditions of our ancestors. Such ideas were certainly not found in Norse or Celtic thought. The warrior who fought and achieved immortality in Valhalla certainly did so as an individual and was not enslaved to any deity nor absorbed into the universe. Within the Tantras of India the division of right and left indicated where symbolic or actual sorcery was going to be used i.e. whether sex, drugs and other methods were part of the ceremony or not. At this early stage they had no moral or ethical consideration. Slowly under the influence of dualism and monotheism, especially via later Buddhist puritanism, Hinduism developed the doctrine of mystical union where the self is dissolved into the universe. This is also found as Buddhism degenerated from an active warrior faith into a cult of self negation. The desire to dissolve into the universe or to become eternally devoted to a given deity is alien to the esoteric tradition and represents a degeneration of the original teachings.

Christianity cemented such ideals with Christian



magic (the rite of communion and the power of the priest) as white and everything else as black. Such moralism was absorbed into esotericism to such an extent that it seems everyone's practise except my own is black magic ! It was egoism gone mad though supposed in the quest to dissolve the ego. Madame Blavatsky made popular the supposed moral divisions between the right and left hand path in modern times and from there they entered the language of modern occultism. Aleister Crowley is a case in point; if there ever was a left hand path practitioner he was it, but he claimed to be a white brother. In his understanding of the Kabbalah as the magician headed towards the abyss he must empty all aspects of himself into the “Cup of Babalon” before he can ascend to become a Magus. Even a slight drop of his “blood” so to speak that remains will turn him into a black brother. There is, of course, an immense logical fault in such a presentation. If every aspect of the self is poured into the “Cup of Babalon” and total union with the universe achieved then what





is left to become the Magus. The resulting state would be a sort of vegetative bliss not the active mind found in most who reach such a grade. All we can conclude is that all those who reach the grade of the Magus must be black brothers ! The fact is that sorcerers aim for discrete and individual immortality; the aim of true magic is the achievement of self deification or Godmaking.

This process is by necessity left hand path in modern parlance even though the term only really makes sense when we juxtaposition it with the distortions of tradition found in dualism and monotheism which encourage the total negation of self by worship or absorption.

Heritage and Culture

Too often with the practise of the “dark traditions” today there is a tendency to ignore the value of heritage and tradition. There is a belief that we can simply create any sort of syncretic internal world and achieve a state of self deification. One of the key messages of the perennial tradition has been the value of heritage in

forming a safety valve against self-delusion and madness.

The history of sorcery and magic has been one of individuals going off half-cocked convinced they have a new message for the world, a new “sacred (or infernal) text”, a new aeon, a new word of the age and so on. This occurs because such individuals have not understood that when formulating an internal subjective world it is wise to use the frameworks that have been passed down to use such as the runic traditions. Certainly such individuals such as Austin Osman Spare have been unique and creative enough to forge their own idiosyncratic systems however these are few and far between.

At the same time even such individuals usually based their systems within their own heritage background Austin Osman Spare within the cunning folk traditions of England, for example.

While H.P Lovecraft also comes to mind his diaries make it clear how committed he was to his own heritage, culture and folk. Even though a dichotomy certain existed between his nightly dark jaunts and his day time atheism and materialism !

The Perennial Gnosis in the Kali Yuga

One of the questions that arise is about the nature of the path in the Kali Yuga. Since we are in the belly of the Wolf Age and the world’s spiritual and esoteric traditions are moribund and indeed working against spiritual awakening then how do we find the way forward. We discussed earlier the eternal cycle of reoccurrence as individuals return time and time again through the ages experiencing much but asleep most of the time. Such cycles can be viewed in two ways, as a curse for the average man and as an opportunity for those with the desire to awaken.

For those seeking wisdom the perennial gnosis also continues to manifest in a myriad esoteric forms through archetypes and symbols. While the exoteric may have faded and become degenerate, it is possible through careful study to come to an understanding of how our ancestors thought and taking this transmission make it relevant to today. This form of traditionalism is not rooted in the past, nor found in the corpses of the world’s religions, but based in individual discovery of the esoteric traditions and their ap-

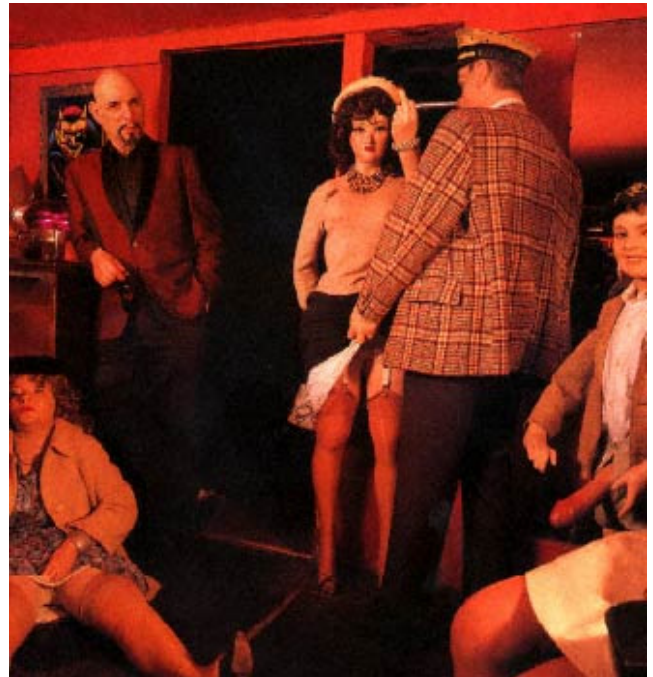


plication within our own lives. We can create our own internal world using our own cultural heritage as a background and develop our personal path to power.

Total Environments

An interesting adaptation of the concept of creating our own internal world is found in the Total Environments of Anton LaVey. Over time LaVey experimented with creating his own total personal environment which reflected his inner world. He created a room within his Black House in which mannequins were made to move, artificial scents applied and an environment forged which reflected how he wanted to experience the world. In his case it was a "seedy bar" which reminded him of his youth. While LaVey was primarily a carnal Satanist his model of total environments is very relevant. In *Pentagonal Revisionism: A Five Point Program Point Five* (1988) he describes it thus...

5. The opportunity for anyone to live within a total environment of his or her choice, with mandatory adherence to the aesthetic and behavioral standards of same—Privately owned, operated and controlled environments as an alternative to homogenized and polyglot ones. The freedom to insularise oneself within a social milieu of personal well-being. An opportunity to feel, see, and hear that which is most aesthetically pleasing, without interference from those who would pollute or detract from that option.



For the sorcerer to survive within a culture which is not only bereft of any real values but actively distorts the mind through polluted programming such as advertising and media, there is a need to create individual environments which reflect the inner state of the sorcerer. Contact with the outside world should be kept to a minimum and comrades should focus on creating a environment which reflects their own values. This should be private not bringing undue attention to the forms and ways of the blood brothers or Mannerbund. At the same time by creating such an external reflection of the internal world it will assist the sorcerer by reinforcing the new metamodel he is creating within himself through aesthetics and iconography.

While LaVey and later Satanists tended to downplay the value of culture and heritage it important to utilize the transmissions we have received from the past even though we may need to reformulate them for the present. It is dangerous and foolish to try and reinvent the wheel and such systems as those of the Celts, Norse, Anglo Saxons, Greeks and Romans provide us useful symbol symbols we can work with. Over time it would be hoped that such cells could provide alternatives to the cancerous social forms of our society and offer safe and secure total environments in which sorcerers can grow towards their full potential.

It is not because things are difficult that we do not dare: it is that we do not dare, that they are difficult

Carl Jung

Introduction

The term warrior or hero conjures up images of soldiers on the front line or of wild Viking warriors going berserk and fighting their way to Valhalla. This has had a rather unproductive influence on modern Asatru where there is a tendency towards hyper masculinization, a culture of heavy drinking and the inability to appreciate what a hero or warrior really is. The historical influence of way too many Hollywood films and the reduction of the northern tradition to the maundering Vikings who went pillaging, raping and raiding has led to many misunderstandings of the nature of warriorship. While a warrior or hero can be a soldier or military person this is certainly not the only path. The Eddas suggest that poets (and that would include academics), practitioners of Galdr and Seidr (sorcerers) and warriors can reach Valhalla in the afterlife and there are also many other Halls and locales throughout Yggdrasil.

The Warrior Mindset

The state of being a warrior is a “mindset” it involves a co-ordination of the inner and outer worlds so that a higher sense of Will is created. As Julius Evola discusses in *The Metaphysics of War* (Arktos 2010) being a soldier in the modern world is not enough. The state of military action must be combined with the development of a unique focus or detachment, without this the act of war is simply violence. This interpretation is also found in the Islamic concept of greater and lesser Jihad, where Jihad means justified military action. The lesser Jihad is physical military action, while the greater and more significant form is the work we do within ourselves.

...if you are killed (in the battle) you will ascend to heaven. On the contrary if you win the war you will enjoy the comforts of earthly kingdom. Therefore, get up and fight with determination... With equanimity towards happiness and sorrow, gain and loss, victory and defeat, fight. This way you will not incur any sin.

The Bhagavad Gita



The story of Arjuna and Krishna in the Bhagavad Gita is especially informative. The great battle of Kurukshetra is about to begin and Krishna drives Arjuna's chariot into the centre of the battlefield between the two great armies. Arjuna becomes horrified when he realizes that many of his kinsmen and friends are in the opposing Army. He is frozen and does not wish to act; he asks Krishna "*How could we be happy by killing our own kinsmen?*"

Krishna explains to Arjuna the nature of the self, the fact that the body is only a shell and that duty must always be fulfilled.





Since Arjuna is a member of the Kshatriya or the warrior caste, fighting is the righteous way. More significantly Krishna discusses the importance of detachment (much like the message of the Buddha who was also a Kshatriya) and that to fight demands a level of detachment and spiritual focus so the act becomes justified. In many ways this reflects the concept of Karma Yoga within the Vedic traditions which is the path through which we act without desire. This is a state where we affirm our higher Will over the confused drives of the psyche and our human conditioning to achieve a state of true awareness.

Offering all actions to Me, your mind in unison with the Self and free from desires and ego, you fight without the slightest touch of hatred or excitement.

The Bhagavad Gita

There are many ways to interpret the Bhagavad Gita, many commentators see Krishna as representing the Will and Arjuna as the human self. The warrior must learn to act without attachment focused on the Will transcending the psyche, conditioning and societal values to become more than human. While the sorcerer may live beyond social values as an outsider not bound by traditional norms or morals, he nevertheless must sustain his own ethical standards based on a higher sense of Will. These standards will, by necessity, be totally different from those around him and he will make choices which oth-



ers will not understand and may not appreciate. Hence the importance of the Four Powers of the Sphinx: *“to know, to dare, to will and to be silent.”*

Addiction to Happiness

Happiness as the ultimate goal of life is primarily a modern construct. In traditional societies hyper individualism and extreme hedonism as well as its reverse puritanism were seen as distortions of natural duty. Each person appreciated their role within the society, from worker of the land to craftsmen, warrior and philosopher. Each worked to excel within these roles. While the philosopher, sorcerer or yogi may work as an outsider and go beyond social norms they would still struggle in the pursuit of excellence rather than in some misguided desire for happiness and fleeting personal satisfaction.

Modern society is obsessed with happiness, everything from the desire to extended leisure time to entertainment, parties and pampering ourselves to the edge of stupidity. The cult of youth is fed by cosmetics and surgery with related obsessions with diet, new exercise crazes and constant visits to the gym. This new “puritanism” often extends to food fetishism such as veganism and special diets based on supposed new health discoveries. While, of course, all of us should probably eat more vegetables, these new obsessions are destructive and are manifestations of the modernist paradigm that happiness must be fulfilled at all costs. A single erectile failure demands Viagra



(though diet and perhaps less alcohol may actually be the solution) and any relationship which doesn't have wild and uncontrolled sexual frenzy on a regular basis must be flawed.

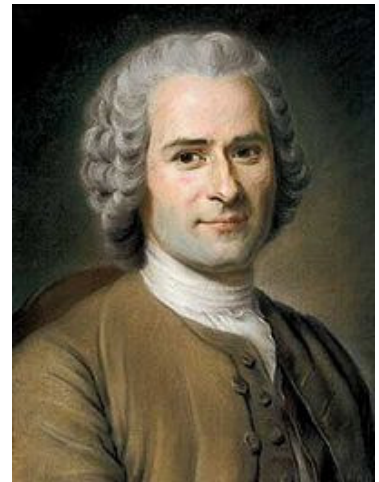
This is counterbalanced with trends towards overindulgence as individual's rebel against social controls and become addicted to all manner of substances from drugs to alcohol. The traditionalist model was never puritan nor hedonist, there were no "evils of the flesh" nor horrors of sex, at the same time lack of self-control were considered a degradation of a personal sense of honour. Emotions and instincts must be controlled and used in service to our unique role in life and to our search for personal meaning, whatever that may be. A classic example of this dynamic balance is found in a description offered by Shakyamuni Buddha of the Middle Way where the illumined life is like a stringed instrument; too loose and it will not play, too tight and the strings will break.

The downside to this obsession with happiness is that most individuals feel they should be "up" all the time, even short periods of melancholy or grieving are seen as proof of something deeper which is usually diagnosed as depression. This model of constant happiness is certainly useful for advertisers selling products and drug companies but really does not reflect reality. The downside of all this pursuit of happiness is the social construct of depression. This is not to say mental illness does not exist and that severe forms of depression need treatment of some

form, however, most depression comes from an unrealistic view of life. We live in a state which is unsustainable, constantly seeking happiness which has never been a product of the human condition. Within any traditional society personal excellence was the goal and gave individual meaning and satisfaction; pain, suffering and illness were accepted as part of the flow of life and it was understood emotions were unreliable and should be controlled by the intellect.

Instincts and Emotions

Rousseau (1712 –1778 CE) had a major influence on the French Revolution and hence fathered modern democracy. He also created the model of the "Noble Savage". For Rousseau if we strip away all the levels of education and intellectualism,



the true instinctual man found underneath will be a truly noble and free being, running liberated naked through nature. This form of anti-intellectualism led to the rejection of tradition, hierarchy and the "pursuit of excellence" and gave birth to the modern world today which is governed by the lowest common denominator. Any scientific examination of the theory of evolution shows that without the power of consciousness man would be just like any other animal; violent, territorial and without any potential for growth. The ludicrous suggestion that we should somehow return to the animal state rather than move forward to the next stage of evolution (the Overman) is really not worth considering.

While there is nothing innately wrong with our bodies, our instincts and our emotions they must be disciplined and controlled. For us to excel within our chosen individual fields we must take control of our instincts and not rely on the constant variations within our emotions. The cultivation of detachment will, in so many cases, remove what is perceived to be depression if we develop a realistic approach to what life really is. It is the modernist fantasy that we do not



need to cultivate our minds or develop self-control that lead to the excesses of modern life, both puritan and hedonistic.

The Importance of Dissatisfaction

Dissatisfaction rather than being something to avoid is a constant reminder of how much we have to do. As Gurdjieff discusses we are primarily “mechanical” beings, while we have the potential for consciousness or awareness we do not use it. The average individual is locked within the lower three centres of instinct, emotion and intellect. The intellect is fragmented and dominated by conditioning and hence waking up is next to impossible. Dissatisfaction is the driving force of self-awareness. As we realize the world around us is driven by a desire for personal happiness which cannot last and that we are “caught in its net” we begin to develop a degree of detachment which drives us further along the path. It is a long journey as each centre must be reoriented and focused as well as a new sense of Will brought into existence from the fragments of the intellect.

The only way to face each of the aspects of our nature and develop into a new form of being is through constant hard work, dissatisfaction and sweat and tears. The modernist drive towards happiness will achieve nothing except keeping us locked within the lowest level of consciousness.

Let us consider each of the centres in turn. The instincts are those we inherited from the animal kingdom. It is of no value to let them run free, to let it “all hang out” to remove all forms of civility and education, that will simply mark a return to the jungle. We must first purify the instincts of conditioning (hedonist and puritan) and then rebuild them in a way that they will prove useful on our journey. Such a process involves both the discipline and control of the instincts and their initiated use in such methods as Tantra.

The emotions are also good allies but bad masters. The idea of allowing them to run free, to constant express all feelings and worse to interpret any sign of melancholy as depression is simply modernist claptrap. Worse it plays into the hands of drug companies who market drugs for every possible deviation from the standard the psychiatric industry and the companies have set as normal. The emotions are the fuel of the drive towards inner transformation but cannot be used as a standard to live by. They are always change some and are influenced by our physical condition, mental state, environment and related factors. The emotions must be cleansed of the years of conditioning we have received by family and society and a sense of detachment developed towards them.

The psyche, intellect or mind in its native condition, as found within the average person, is fragmented, conditioned and saturated with destructive programs. It has no centre or self but is a myriad of competing functions. The sorcerer must take control of his mind, cleanse it of destructive programs and use the sense of dissatisfaction with the state he is in, as well as a good dose of contempt for the world, to evoke a powerful sense of Will. It is this “bud will” which will grow into the Overman, fed by the resources offered by the newly trained instincts and emotions.

Taking Pain on the Path

That which does not kill us makes us stronger
Friedrich Nietzsche

Ernst Junger said “*Show me your pain and I will show you the man*” and this statement epitomises how we need to take pain on the spiritual path. The modern world constantly markets a pain free lifestyle; use this pill, have their surgery, delay aging, have more pleasure, look



younger and so on. The problem with this marketing ploy is that it stands against the brutal truth of life; that we all get sick, old and ultimately die. Illness, old age and death are not “unnatural conditions” even though the health industry tries to suggest that health is our normal state of being. Life is cyclic and we all get ill, old and die, there are no exceptions. While we may work hard to keep ourselves in the best possible condition for the longest possible period, and this is certainly a good thing, ultimately the cycles of life will intervene and we should learn to work with them.

The hero does not resign himself from pain; he learns how to use it. So often a doctor will tell an ill patient take it easy, relax, enjoy how long you have left; yet this is the very opposite of how we should live. If we only have a limited time left, push the boundaries, work harder, use your resources to achieve as much as you can so when you enter the afterlife state your Will is so sharp you can achieve immortality and not have to return to incarnation. Have some common sense, if you have a heart condition, don’t run a marathon, but use your time wisely. Death is like a crow sitting on your shoulder reminding us to use every second to the fullest. Accepting

pain is a part of life the sorcerer realizes that security, ease and comfort do not offer the optimal opportunity for growth. The sorcerer uses pain and illness as a motivating factor to achieve more from his life, regardless of the limitations and restrictions it imposes. Our capacity to use pain and understand the value of sacrifice is what makes us what we are. As we sacrifice the seeking of happiness and use suffering as a form of healthy and virile self-discipline we can reach higher states of awareness. This is not self-hatred or masochism but a realistic use of a state we will all, at some time, find ourselves in. Use pain, suffering and illness as a motivation, the second you realize you are dying from the moment you are born you will begin to work in earnest to achieve self-awareness. Happiness, pleasure, leisure and entertainment are all fine and good within themselves but will do nothing for those who seek to understand the mysteries that exist beyond life and death.

Death should not be feared, it is simply another stage in the journey. At the same time it should be a motivating factor. The average person fears death as they fritter away their existence with meaningless pursuits dreaming that having children or a family will offer some form of immortality. In a sense it does, but only impersonally and of a collective form. The sorcerer knows better and wants personal immortality, he is on the path to self-deification and death reminds him every moment to keep his eye on the goal; second best is never good enough. If the sorcerer finds his health is reaching its final stage then he may decide to end his life or use his death for a specific purpose. Ultimately all acts by the sorcerer have meaning, even if those around him and the world do not understand them.

The true hero uses all aspects of life to achieve the goal of personal godmaking. When he is young he may battle and fight, when he is ill or older, he may use his intellect, become an elder, train others and transmit the gnosis of the Old Ways. Even at death he will work to make his transition heroic in one way or another. The values of the hero are beyond what most people will understand today as we live in a time of the decay of true values and the loss of true spiritual vision. However for those seeking to transcend the human condition guidance is always available if they just seek in the right direction.



Shakyamuni as a Warrior: A Revisionist History of Buddhism

It is better to die fighting than to live as one vanquished.

Mahavagga 2.15

Buddhism has become one of the more trendy religions of recent times. With its rejection of a creator deity and its visual exoticism it has attracted a large number of western adherents. This is especially true for Tibetan Buddhism which has been carefully marketed in the West due to political expediency (i.e. Tibetan survival in the face of Chinese communism) and the clamouring of Westerners for a new non theistic faith. While Tibetan Buddhism has been promoted as far more tolerant than other faiths any cursory glance at the moral pronouncements of such figures as the Dalai Lama on abortion, euthanasia and homosexuality make it clear it is no more open than any other tradition. A rather fun internet survey was passed around with comments by various leaders on moral questions and the reader had to link them to who said them; time and time again most readers found it impossible to tell the Dalai Lama's responses from those of the Pope !

While many spiritual traditions have differences

between their esoteric and exoteric forms, Tibetan Buddhism seems to be marked by differences between the teachings offered to Tibetans and carefully edited and packaged teachings for westerners. One of the major aspects of this process has been the introduction of psychological reductionism for Western Buddhists.

Buddhism, of most traditions, as presented in the West seems to have been infected with the need to reduce complex spiritual realities to psychological forms alone. In traditionalist systems of spirituality it is always acknowledged that there is a relationship between the psyche and the spiritual, but to reduce aspects of spirit and deity to the mind alone is a decidedly modernist trend. Time and time again we see meditation taught as a health practise, Buddhist (and Hindu) Yoga reduced to keeping fit and advanced Buddhist magical practises reduced to psychological processes alone. While such an approach may appeal to the hip Westerner it is counter traditional and reduces the complexity and majesty of Buddhism to the level of some form of psychotherapy.

A good case study of this process is the Shambhala legend and the related Kalachakra practise.

The Shambhala Legend and the Kalachakra

The Shambhala legend began between 900 and 1200 CE. It combined a warrior myth and a



series of esoteric practise. The legend of Shambhala represented a special kingdom which was occupied by Buddhist magicians and warriors who under the leadership of Ridgen Djapo would ride out into the world and slaughter the non-believers and resolve the impasse of the Kali Yuga. To enter this kingdom required special initiations, the highest level, that of the stage of perfection, used all manner of forbidden practises including sex, sexual fluids and drugs. These techniques are similar to those of Left Hand Path Hindu Tantra. Of course these techniques were hidden under the guise of symbolism from the public and from uninitiated monastics. As time progressed the legend morphed with the unbelievers ranging from Moslems through the Russians to finally the Chinese. At the same time the Kalachakra techniques were constantly readapted. By the time of Tsong Khapa, the Martin Luther of Tibetan Buddhism, the sexual and Left Hand Path techniques were interpreted symbolically and rigid



rules of chastity enforced. It is said Tsong Khapa was so puritan that he refused to use a concubine in advanced tantric rites and hence had to delay enlightenment until after death in the Bardo state. The warrior and military aspects of the Shambhala myth were downplayed as the Kalachakra was transformed into a symbolic rite to bring about inner transformation and peace.

By the modern period the Kalachakra tradition has been totally transformed into a system using only symbolic and psychological practises. At the same time the wrathful deities, so beautiful in their brutality have been reduced to psychological archetypes. It is such a travesty to see these magnificent forms transformed into shadows of their former selves. Wild and orgiastic Buddhas similar to such Hindu deities as Kali or Shiva and having more in common with the demons and intelligences of Medieval Grimoires and spellbooks are now interpreted as forms which crush the ego and use their weapons to evoke loving kindness !

The Buddha as a Kshatriya (Warrior)

So often Shakyamuni is depicted as a pampered prince who left his life of luxury to find the truth. Yet the reality was far more complex than





this. Siddhartha Gautama born into the Kshatriya varna, or caste. This was the caste of the warriors and members of this clan were well trained in all aspects of warrior practise and military practise as well as religious study of the Vedas. While Shakyamuni decided not to follow the secular path of his family in ruling the country he nevertheless worked to continue the Kshatriya tradition. His task was to restore the role of the Kshatriya since the caste system had degenerated and was now ruled by decadent priests who had no real knowledge of the traditions they claim to transmit.

This is a highly significant consideration. In traditional societies such as India a complex system of caste or varna operated. This developed from the Indo European Tripartite system and included the Yogi/philosopher and Sovereign as the first function, the warrior as the second function and the merchant and peasant at the lowest function. The top two functions both had strong warrior characteristics. For example in the Norse the first function is ruled by Odin and Tyr and the second by Thor. In India the system had become corrupted and a bureaucratic priest class had taken control. As an initiated member of the Kshatriya class Shakyamuni stood against this priest class and worked to re-establish the original teachings which were represented in the Vedas. Buddhism was not a rejection of Vedism but a reinstatement of it; it was not a rejection of the caste system but of the distortion of it that had occurred under the priest classes. Buddhism was hence a truly aristocratic faith expressed by a well-educated prince who was a mixture of knight, samurai and warri-

or. He followed a virile path of heroic action certainly not the passive contemplative path of the monk he is later so often represented as expounding. Even the language Shakyamuni used comes from this military tradition, he regularly talked of charioteers, sword and shields, war elephants, banners, fortress, archers, arrows and so on. Central to his path is the principle of honour and this is reinforced by the fact that Shakyamuni is now a spiritual warrior king rather than a secular one and he has transformed his military prowess from a lower to higher form.

The Nature of the Noble Way

Shakyamuni's use of the term Aryan or noble makes it clear that this is not a path for everyone but for the spiritual elite. The term is used throughout the Vedas to represent those who practise and follow the dharma to its fullest extent. At the same time the term was also originally used to denote kinfolk or clansmen in terms of the descendants of the Indo Europeans. While the term has been debased by its use within the racism of Nazi Germany it is clear that Buddhism like the Vedic traditions of which it was a part was an indigenous tradition of the Indo Europeans. The four Aryan or noble truths are focused on those who can truly use them not for humanity in general.

The term Aryan has a larger frame of reference within the Olympian and heroic tradition and resonates with early Greek thought as well as Norse, Celtic and other Indo European heroic and solar traditions. Shakyamuni was not an avatar or supernatural being who has descended to earth but a man who has accessed the perennial wisdom at the heart of himself and challenges us to emulate him. This approach clearly cannot be followed by the many, only by the few and the message of the Buddha was aimed at the upper two functions of the warriors, yogis and sovereigns.

Buddhism cannot be seen in isolation from the Vedas and the later heroic traditions of the Mahabharata and other Indo European cultures. The Vedas were centred on sacrifice as the interface between the Gods and man and it was a tradition of action not contemplation. It was only in the tenth century BCE that the Vedic tradition began to develop a speculative theological flavour. Sadly this led to a cult of repeti-

tive and mindless ritualism controlled by the Brahmins which was bereft of real meaning and had no active spiritual heart. This was accompanied by the confusion of esotericism and exotericism. The Upanishads which were originally only transmitted to the initiated few became exoteric. Hinduism broke into multiple cults with no real link to a living tradition as the Kali Yuga rolled on. The aim of the Buddha was not to destroy the Vedic traditions nor start a new religion but to purify the Vedic Way by the overthrow of the priest class. About the Sakya we read

(they)....do not esteem the priests, they do not respect the priests, they do not honour the priests, they do not venerate the priests, they do not hold the priests of account.

Dingha 3.1.12

The Sakya clan held to the transmission they had received as an active practise or Ascesis and wished to reinstate the original tradition not reform it Martin Luther or Tsong Khapa style. Buddhism was never a rejection of the Vedic tradition or the Castes but a rejection of the Brahminical caste and a restoration of the warrior path.

The Democratization of Buddhism

Buddhism was never meant for the many but for the few, the process of trying to make Buddhism available to all is the greatest degeneration of the tradition. Buddhism was a reinstatement of the heroic path and this resonates with the medieval tradition of the knight, the Norse concept of honour and the divine hero. The Buddha is regularly critical of the masses and indeed in the Dhammapada 59:59 Buddha calls the masses heaps of garbage and clearly uses term the Aryan to represent the twice born, those of good birth who have gone further and been born again into enlightenment. Sadly the original worldview of Buddhism has been corrupted and terms mistranslated and misused for a more mass market faith.

Let us consider the four Aryan or Noble truths.

The Four Aryan or Noble Truths

They are interconnected and clearly can only be experienced by those of a certain intellectual

**There
is suffering.**

**Suffering has
an origin.**

**Suffering can
cease.**

**There is a path
out of suffering.**

aptitude and spiritual awareness. We begin with All Life is Suffering. The average person does not really believe this. They may have a fear of death and pain but try and live a life of pleasure. Our whole western way of life is obsessed with pleasure: new technology, Viagra for better orgasms, refined food and a constant obsession with youth from cosmetics to plastic surgery. Life should be simple and easy, we should all live in the sun working little and struggling even less.

The second truth is even more hard to take for the average person; Suffering (Dukkha) Comes from Attachment. Suffering comes from me ! Don't be ridiculous; it is the government's fault, my families fault, the societies fault, anybody else is responsible but me. If all else fails I will blame God; every night you hear them on the television Why did God allow this to Happen to Me ? Why Me they whine...

The Third Noble truth goes further and postulates that the Suffering that comes from Attachment can be destroyed through Detachment. This is clearly a heroic call to arms. Only the most courageous of spiritual warrior will follow this path. In the Vedic tradition a Vira is an individual marked by intelligence, diligence, courage and aptitude. Detachment requires true awareness much akin to the philosophers of Plato's works who realize they live in a world of illusion (read the Parable of the Cave for a great description of this) and must awaken.

The Fourth Truth outlines the Path to the ces-

sation of Suffering. Sadly this has been the most corrupted of the Buddha's teachings turned into ethical platitudes and mindless guides to bourgeois morality. So many of the concepts found in the Buddhist scriptures need to be understood in the light of the Warrior Way. Renunciation, for example, is not necessarily the giving up of everything certainly not the mortification of the flesh. It is the controlled detachment of the mind of the spiritual warrior and the renunciation of "attachment" to pleasure, this does not demand the giving up of pleasure only our "addiction" to it.

The term Ascesis in the west and modern Buddhism, for example, has been related to monasticism and bodily mortification when in reality the term simply means training. It is related to the Vedic concept of tapas or inner heat or to grow hot. The Ascesis of early forms of Buddhism was neither the disturbed asceticism as seen in Christianity nor the secular discipline found in entertainment or sports. The training of the Buddha is based on a knowledge whereby religious forms are stripped to the minimum and ethics are only valuable inasmuch that they assist the process of transformation. That is to say they have no value within themselves. The path relies on the intensity and focus of the will and uses a myriad of techniques to achieve that goal.

The Buddhist warrior must have confidence, knowledge and authenticity. He must have force and energy and be firm and vigorous ready for the battle. Using these skills he creates an inward neutrality or detachment and enters the path of initiation. The concept of departure or initiation was not necessarily to become a begging poor mendicant or monastic but of someone who has left society and its strictures behind, especially the avoidance of family. Through various practices the warrior uses concentration and meditation to control and focus thought. Julius Evola in *The Doctrine of Awakening* offers a truly revolutionary outline of the stages of development as an active path of self-mastery rather than as a communal or monastic practise.

Buddhism from a few hundred years after Shakyamuni's death took a turn for the worse. The developing tradition became increasingly monastic and priest ridden becoming exactly what Shakyamuni and the Shakya clan had



originally fought against. It began to develop a nearly Judaic approach to morality with hundreds of rules and regulations down to the minor insignificant occurrence. This obsession with morality continues today in all the traditions of Buddhism.

Bhikkus, suppose a man in the course of a journey saw a great expanse of water, whose near shore was dangerous and fearful and whose further shore was safe and free from fear, but there was no ferryboat or bridge going to the far shore...And then the man collected grass, twigs, branches, and leaves and bound them together into a raft, and...got safely to the far shore. Then, when he had got across and had arrived at the far shore, he might think thus: "This raft has been very helpful to me...Suppose I were to hoist it on my head or load it on my shoulder, and then go wherever I want."...By doing so, would that man be doing what should be done with that raft?

No, venerable sir.

...So I have shown you how the Dhamma is similar to a raft, being for the purpose of crossing over, not for the purpose of grasping.

Alagaddupama Sutta, in The Middle Length Discourses of the Buddha, trans. by Bhikku Bodhi

Morality is at its very most only for the beginning stages of the path, those of the Lower Sila. The Middle Sila is concerned with the reduction of mental clutter and attachment while the Higher Sila is the destruction of attachment to all forms including that to religious traditions. As the famous Zen statement goes "If you see Buddha on the Road, Kill Him". Chastity for example did not include the desert religions rejection of sex only a demand not to have a family.

Indeed Japanese Buddhism developed a refined system of homosexual sexual practice to avoid family and encourage brotherly affection. The Tantric tradition clearly includes the explicit use of sex but also demands strict detachment.

Nirvana, Reincarnation, the Self and Immortality

The Buddha's denunciations of easy answers about the afterlife and God were not a call to faith but an encouragement to direct experience or gnosis. Many of the contradictions in Buddhist texts much like later forms of Zen are aimed at creating a dialectic which transcends intellectual reason and evokes gnosis. They have much in common with the Socratic form of Dialectic outlined by Plato. At the same time since Buddhism was a continuation of the perennial wisdom embodied in the Vedas we can come to some understanding of the nature of the afterlife.

Too often Buddhism seems to suggest that the goal of Nirvana is to become extinct since the word itself means "snuffed out". However the term actually symbolizes escaping the continuing cycles of reincarnation and achieving a permanent state beyond being and non being. In Egyptian terms it represents becoming a Neter, in Platonic language becoming eternal in the "World of Being". Voidness is hence a state of dissolution of the lower states of the psyche and an affirmation of a higher state of consciousness not a state of extinction or nothingness. While couched in negative terms it is ultimately an affirmation not a negation. Zen is a classic example of this ideal where the mind is overcome to create a unique state beyond language and form.

The supposed conflict between the Hindu ideal of self or the immortal Atma and the Buddhist model of the continuation karmic factors or Anatman can be reconciled by seeing them on different planes. The cycles of "karmic heaps" continue forever, one action leading to another, one life to another and for the average person is their total experience of reality. In Buddhist terms this is Samsara. Only for those who become free is a higher form of discrete consciousness or Atma possible.

Dependent origination, a key Buddhist concept, with its various links outlines how the cycles of



samsara works and the process through which the average person is enslaved by their own attachments. At the same time these links can be seen as stages or initiations on the path to liberation. Therefore Atma and Anatman are two modes of interpretation of the same reality. The significant of the differences between Atma and Anatman are important since they emphasize how there is no immortality for the average person just eternal reincarnation. Liberation is for the few and the elite.

In the west there is a conflict between those who believe and those who know. Those who believe turn the founders of religions into gods and distort traditions into superstitions. Originally Buddhism had little religious packaging and was a praxis for inner transformation. Buddhism was and is unique in that it is ultimately a form of personal Godmaking which transcends theism and moves to state beyond being and non being. In the Majjh Buddha offers what is known as the Lions Roar where he makes it clear only a pure metaphysic will do; devotion and sentiment are for those of faith but not for those seeking wisdom.

Only he who knows and practices ritual action rises again in life and obtains immortal life.

Suttanipata 4:12,13

In the earliest Vedic traditions there were two possible spiritual paths, the Way of the Gods (Devayana) or The Way of the Ancestors (Way of the Pitris). The Devayana is the polar path marked by the summer half of the year. Those who take the Devayana upon death are enlightened and ascend to become gods, they only reincarnate if and when they choose. Those who take the Pitriyana, marked by the sun's motion toward the equator in the winter half of the year must continue under the laws of collective immortality and in the Vedic traditions become their own descendants. Accordingly immortality is for the elite not for all, reincarnation may continue until the end of a great cycle but the opportunities for liberation are surely limited.

At the same time within Vedic society only those of the two higher functions had access to the Solar Path. The Yogis, Sovereigns and Warriors worked towards immortality while the merchants and peasants produced their own ancestors. The Yogi was a sorcerer, magician and shaman, akin to the Druid of the Celts or Seidr/Galdr master of the Norse. The reduction of the terrible and awful mediator between man and the Gods to a mindless priest babbling meaningless prayers is what triggered the Buddhist revolt against the corruption of the first function.

In the earliest period there was no division between the priests and warriors, this only occurred later as the Yogis and Tantrics were relegated outside the society and the Brahmin priest class took control. In the Norse tradition all the Gods of the first and second function Odin, Tyr and Thor are warriors and this is also clearly found within the Buddhist Way.

Reflections on the Sects of Buddhism

The Theravada school originated many hundreds of years after the death of the Buddha. Its teachings originated from the Third Buddhist Council around 250 BCE, during the reign of Emperor Asoka in India. The earliest written Buddhist works, the Pali Canon, was probably composed in North India and committed to writing during the Fourth Buddhist Council around 29 BCE. This was some 450 years after the death of the Buddha. The Theravadin tradition is known for its puritanism, literalism and legalism. The monastics are regulated by an incredible



number of rules and regulations and the tradition was reduced primarily to observances. It moved the active warrior way of the Buddha into a purely monastic faith and allowed the priest class which Shakyamuni had fought so hard against to gain control. This transformation of Buddhism into a monastic tradition was one of the greatest travesties of early Buddhism. By this time the perennial connection between the Vedic traditions and Buddhism had been long forgotten and Buddhism forged into a new sect or religion.

The origins of Mahayana is still hidden in obscurity, it is generally believed the first Mahayana texts originated in the first century BCE. Mahayana Buddhism seemed to evolve in competition with the Vedic traditions forgetting that Buddhism had originally developed as a Vedic movement. In an attempt to popularize Buddhism the tradition widened and while including works on logic and philosophy primarily was focused on the bringing of Buddhism to all interested parties in contradiction to its original elitist form.

The Buddha Nature School suggested all of mankind equally had access to spiritual development and to becoming a "Buddha" while the



Pure Land traditions simply demanded the chanting of the name of the Amida Buddha to achieve enlightenment. Pure Land was clearly later influenced by Christian devotional thought and is a complete corruption of the elite warrior ethic of early Buddhism. One of the most deleterious aspects of the Mahayana teaching is the concept of the Bodhisattva Oath that an enlightened being should constantly reincarnate until all of mankind is awakened. This is a foolish and doomed endeavour indeed considering the original message of Buddhism which is clearly based on the pursuit of spiritual excellence for the individual alone. At the same time some schools of Mahayana developed forms of esoteric Buddhism closely linked to Hindu Tantra which reinstated the warrior way in a new form.

Zen Buddhism is an unusual adaptation of the Buddhist tradition which probably originated around 700 BCE. While steeped in monasticism, asceticism and at times an unnecessary obsession with meditation and contemplation it also produced sects which were more oriented towards action. In more recent times there has



been a tendency in some Zen schools to be simply centres for repetitive rituals and mindless forms. However in some sects there was a fusion, especially in Japan, between Zen and the heroic ethic. This gave birth to the unique training of the Kamikaze during World War II. It should also be noted that the traditions of the Samurai brought together the warrior ethic with Buddhist forms and emphasized the purity of men loving and fighting together for a spiritual goal. This also included a uniquely homoerotic form of Buddhism of great beauty and majesty.

Tantric Buddhism

Tantric Buddhism came into existence in the 3rd Century CE in India, it was a mixture of Indian Tantra, Shaivism and Buddhist traditions. While Tantric Buddhism or Vajrayana was a subset of Mahayana, it was initiatory, elitist and used practises which were forbidden within traditional Buddhism including sex, pain, entheogens and sorcery. It is difficult to separate the tradition from Indian Tantra indeed many of the Buddhist masters of Tantra are also respected as Siddhas within Kashmir Shaivism. The Tantras use "skilful means" to achieve their end which is essentially the use of whatever form of magic works, while later Tibetan Vajrayana overlays morality and Buddhist customs over the tradition, it is essentially one of magic and sorcery.



Vajrayana Buddhism was established in Tibet in the 8th century by Santaraksita who was brought to Tibet by Trisong Detsen, who traced his original teachings to the Indian teacher Padmashambhava. This early form of Buddhism included both celibate and non-celibate practitioners and many Buddhist masters were roving sorcerers or magicians.

As time progressed other schools arrived in Tibet and a unique Tibetan cultural form of Buddhism developed. Indian deities were transformed into the unique forms which are found in Tibetan Buddhism and the tradition flourished. The Nyingma school eschewed political alliances and hence in its early period remained the most esoteric of the schools. In its Tantric transmissions it embodied the warrior ethic of the Buddha in that each initiate must fight against his own "humanity" to become more than human. He must master detachment and using all manner of techniques become a Buddha in his own lifetime. The school is noted for its many non-celibate householders and yogins and freedom within both interpretation and practise of Buddhism.

Tsong Khapa (1357–1419) brought about the codification and formalization of Buddhism and this was to have a disastrous effect on the tradition. Essentially a Martin Luther like reformer with a strong puritan bent he demanded celibacy from all monastics within the Gelug school and reinterpreted the Tantras in a symbolic manner. This moralism and attempt at codification had a chilling effect across the schools and led to the burning of Nyingma monasteries and the massacre of many Nyingma monks especially the wandering yogis and sorcerers. The

puritanism of the Gelug tradition seeped into other schools especially since the Dalai Lama, the leader of the Gelug school also became the political head of the Tibetan Buddhist state.

As the Gelug ascendancy continued the Tantras were interpreted, morality enforced and the worst aspects of each of the Buddhist schools (Theravadin and Mahayana) combined into a single edifice. The overemphasis on morality, rules and regulations and the significance placed on superstition and relics essentially turned Tibetan Buddhism into the Roman Catholicism of Buddhist history.

Pabongka Rinpoche (1878–1941) is an excellent example of the sectarian trend in Tibetan Buddhism. He is seen as the second Tsong Khapa and is a highly revered later representative of the Gelug school having written the classic text *Liberation in the Palm of Your Hand*. At the same time he spent his later years in a campaign against the Nyingma sect. He supervised forced conversions of Nyingma monasteries and persecuted their followers.

Conclusion

Buddhism has a history much like Christianity; current traditions have as much in common with the original teachings of Shakyamuni as the sects of Christianity have with whatever it was Jesus taught. So many of the supposed authoritative texts of Buddhism have been distorted, adapted and rewritten to serve the political or social needs of the locale or period they are being used in. The unique warrior vision of Shakyamuni was quickly lost and even when rediscovered in some schools of Tantra and Zen was again subsumed by the desire to create a populist rather than elitist vision. Buddhism was and always will be an elitist tradition developed for the spiritual warrior; there are few who can rise to the task and even less willing to go outside the norms and restrictions of society to achieve personal immortality within a lifetime. Buddhism never saw morality as of great significance, nor happiness or the current psychological tricks marked for well-being. It was originally about overcoming the human condition through skilful means (any means possible) as the Tantras obviously contest. There is enough information for the diligent searcher to come and understand the true essence of warrior Buddhism but only from outside the established traditions and with great effort and dedication.

Time: Heathen and Modern



Introduction

For most of us time is something we take for granted. It is the ticking of the clock, the flow of hours and the passing of day into night. However the construction of time has far more of an effect on our lives than we realize. Time is not simply the movement of seconds, minutes and hours but brings with it certain assumptions about our relationship with the world. It is perhaps difficult for us to get inside the mind of our ancestors and appreciate their view of time and yet they held a very different, pre-monotheistic, view of how time worked. While we are obsessed with progress and a lineal view of time, their view of time was cyclic. While we see the world in terms of a past, present and future, the Germanic peoples saw time in terms of a past, present and only potentials for the future unfolding in the present. The concept of a projected or predestined future was alien to their worldview. These differences are highly significant as they present the influence of both monotheistic and materialistic thought into the very fabric of our

culture. The early worldviews were based on the natural cycles of the worlds (which included physical and spiritual) and placed a strong emphasis on ethics in the here and now. The development of Christianity brought a degeneration of such concepts with the forgiveness of sins and a total lack of inner responsibility. Such a development was then followed by the modern materialist worldview where heritage and culture have been forgotten and the balance of rights and responsibilities ignored.

The Cyclic Concept of Time

The view of time held by our ancestors was cyclic, whether this be expressed in the philosophical system of the Yugas as found in India or the mythic cycles of the Sagas. While these systems may vary in expression the general structure is marked by a sequence of four ages Gold, Silver, Bronze and Iron which degenerate from a period of perfection to a period of corruption. The end of the cycle is marked by a cataclysm and then a further cycle begins again. In both the Vedic and Germanic systems

even the Gods are subject to these processes and die and are reborn at the end of each cycle. This view of time connects the flow of spiritual time with the flow of the seasons and the cycles of our lives. There is no disconnection between the spiritual and physical and life and death is accepted as part of the process.

Lineal time in a monotheistic sense while also degenerative works from a specific creation event and ends with the salvation of the world by a deity. This model is a "one time" model centred on the redemption of mankind via adherence to a certain belief system. While a cyclic model includes afterlife localities it does not include eternity in heaven or hell after a limited lifespan. In addition the model of cyclic time accepts that different peoples will have different cultural forms, different forms of heritage and different Gods while a monotheistic system is based on belief in one God destroying cultural variations and demonising those on different paths.

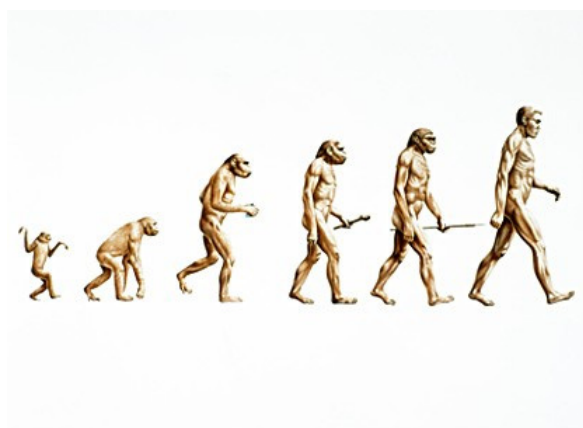
The lineal model of time is also found in modernist secular thinking where Darwinian evolution has been fused with historical and cultural forms. While we cannot doubt the veracity of physical evolution, the idea that mankind is culturally evolving is quite erroneous. If we consider the work of Oswald Spengler (*Decline of the West*) and many others, it seems without doubt that history has its own ebbs and flows. These ebbs and flows are also culturally based and cannot be applied across the board to all cultures and races as though they are a single organism. For too long the simplistic model of evolution has also been applied to religion where animism and polytheism has supposedly

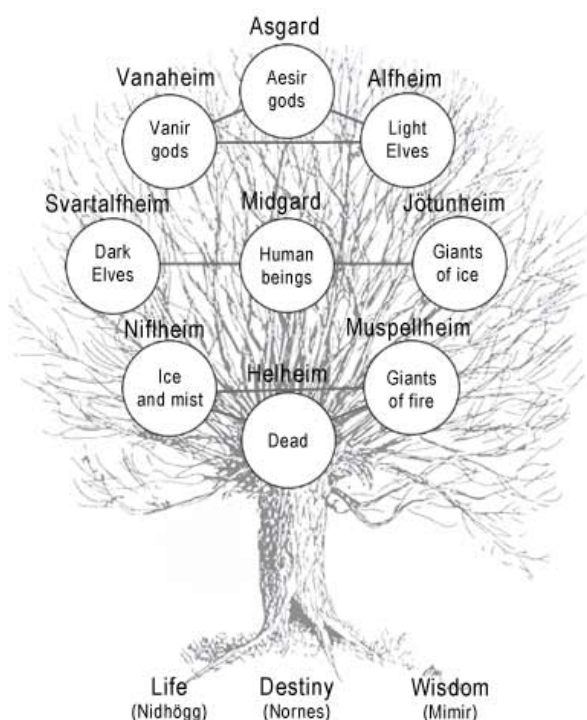
led to monotheism (and even to rationalism). Rather than a development monotheism has uniformly been a violent and destructive distortion of the natural polytheism found in traditional cultures. We find this same inane lineal model in the progressive view of politics. Supposedly cultures have developed from primitive forms of political structures to the representative form of democracy we have today. This directly contradicts the fact that Athens had a direct form of democracy around the time of Plato and Viking democracy in Iceland which started around 870 C.E. was renowned for its success. Time and time again the progress model of our modernist world fails the test of history yet is paraded by academics and scientists alike.

The Germanic View of Time

Let us take a close look at one traditional model of time, that of the Germanic peoples. Central to the Germanic concept of time are the three Norns. The Norns are Urdr, Verdandi and Skuld and control the Well of Urdr or Wyrd which feeds Yggdrasil, the cosmic tree of the worlds, and hence is the creator of individual and collective destiny. Too often the Norns are compared to the Fates but this is a grave error. In post Germanic times the Norns and Fates may have become linked however the Norns do not represent past, present and some sort of predetermined future, but the past, present and the potentials from the present which may yet unfold.

The past or Orlog is somewhat like the geological layers of clay and water which build up in sediment. Our experiences lay down new layers and the water from these layers bubble up in the present.





The Well of Urd is a good symbolic representation of this process as is a sacred spring. The water that bubbles up from the past feeds Yggdrasil as well as our individual lives in Midgard. This process is cyclic and is also related to the few which condenses throughout the worlds and drips back into the well hence forms an interface between the past and present. The three Norns can also be correlated with the three wells and three roots of Yggdrasil.

Wyrd is the process by which the layers of the past, in a constant state of flux with the present, unfold and create the present and the potentialities of the future. There is no simple model of "cause and effect" as in new age views of Karma since the many layers of Orlog (the past) and the way we interact with it creates an immensely complex web of potential events. We can say that everything is saturated with Wyrd since Wyrd is the way the present interacts with the past and creates what we define as experience. Rather than time which is centred on the future (as in monotheism or progressive materialism) time is based in the present. Time is focused on the organic interaction of culture, man and the spiritual worlds as they all interact in a web of ebb and flow. The past is hence not distant and dead, nor "forgiven and forgotten" but alive and ever present. The most powerful image of this is the Norns spinning on the loom, they weave the web of wyrd which intertwines the past, the present and what can be. This is a

constantly present process where each day they celebrate the same mysteries of the eternal now over and over again.

The Ramifications of the Germanic Model of Time

The ramifications of the Germanic view of time are far reaching. Since time is cyclic then the processes of birth, life and death are accepted as part of the natural experience of the ebb and flow of reality. They are seen akin to the flow of the seasons and the greater flow of the spiritual cycles which through the worlds of Yggdrasil.

There is no division between physical, community and spiritual and the focus is hence placed on the relationship between all elements rather than on the isolated individual (or family) as in monotheistic and modernist cultures. The individual exists as part of a greater organic whole which is regulated by cycles that are accepted as a natural expression of the totality of all things. Quality of life is considered more significant than quantity and hence such issues as abortion and euthanasia are considered minor; indeed the focus is on personal honour and dignity rather than extending life at all costs.

While the afterlife certainly exists both in reincarnation and various locations within Yggdrasil such as Hel, Valhalla and so forth there is no eternal punishment and the focus is on how we live life in the present. The past cannot be changed or forgiven but must be reckoned with; while errors can be corrected through acts of restitution there is no grace, nor guilt. The present is created by the past percolating up through the layers of our experience and must be regulated by personal ethics that come from



within the individual. Ethics do not come from outside and are not handed down by the Gods, indeed the Gods are not approached on bended knee but seen as inspirations for emulation. There are many frameworks for Germanic ethics these usually include such concepts as honour, integrity, friendship, hospitality, truthfulness, diligence, bravery, perseverance and so on.

Inherent in this model was an appreciation of hierarchy. Indo European societies were structured around a threefold model of Magician/Sovereign, Warrior and Merchant/Peasant. Such a model accepted innate differences and encouraged individuals to make the most of their own characteristics pursuing excellence the best they could.

Changes in the Model of Time

It has been suggested that the movement in the Indo European languages away from its old structure to have what is known as the “perfect future” tense was caused by contact with dualistic and later monotheistic traditions. As this process continued the infiltration of Christian values into western culture solidified this change and brought about a major transition in how time was considered. We can see that even by the time of the Romans the structure of the three facets of time expressed as the Fates were depicted as past, present and future and the uniquely Indo European approach to time was being forgotten; though it did survive longer with the Germanic peoples.

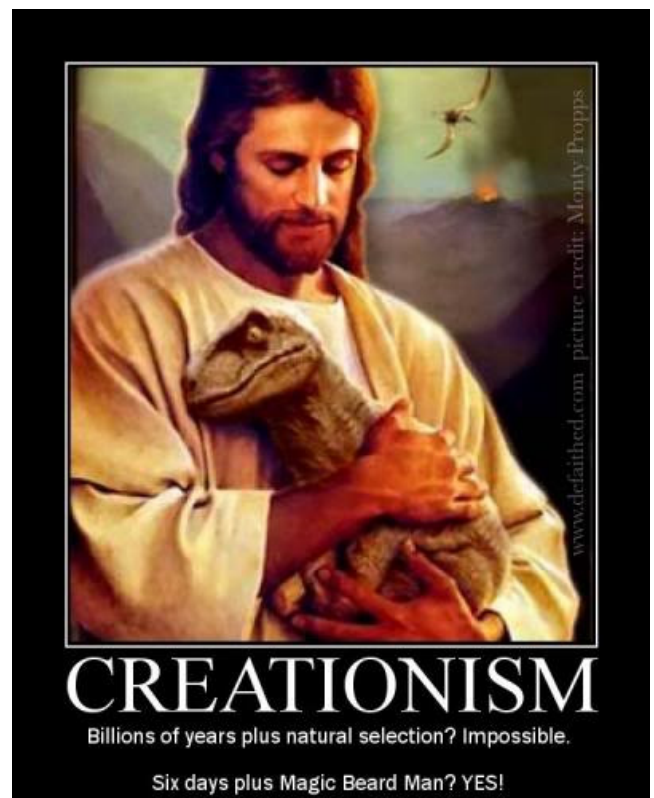
At first glance such a change may be seen as minor even a trifle but language controls our perception of the world. In time our perception of the world further conditions language and a feedback loop is created. Accordingly the emphasis on the future as opposed to the present reflected the corrosive effect of monotheistic values and the slow decay of the old polytheistic view of the world.

The Ramifications of the Christian Model of Time

Let us consider the differences which Christianity made to the traditional model of time and the heathen understanding of the world. The past is of limited value. Its historical significance is in its preparation for the revelation of Jesus Christ.



On a personal level the past is irrelevant since all sins may be forgiven. The present is significant only inasmuch that it leads to an eternal future life. While Christianity talks a lot about morality, so often such rules and regulations are focused on minor matters such as sexual and social mores and major ethics such as honour, respect, integrity and friendship are forgotten. Ethics are handed down as part of a package from God and even though sins are committed, they can again be forgiven. The future is seen as predestined due to a divine contract forged in the present; accordingly the present is only seen as a doorway to a future life.



This model is backed by a lineal view of time focused on the return of Christ accompanied resulting in an inevitable lack of engagement with the world. If Jesus is going to return in the immediate future then social concerns become secondary, if not insignificant altogether. When this model is combined with the “creation” theology of Christianity which sees God creating man, nature and animals as separate creations the ecological risks become obvious. When God gives man “dominion” over the animals the results on other species has been disastrous. At the same time this model of man being in control of the world and subservient alone to God decimates traditional cultures since each isolated individual is equal and heritage, tradition and culture have no true significance. At the same time rampant equalitarianism results from the cult of the forgiveness of sins where technically a child killer and an academic or surgeon can be equal if “washed in the blood of the lamb”. Such aberrant concepts based on the sacrificial death of Jesus have had untold deleterious effects on western culture.

The Modernist Period

By a strange quirk of history the model of isolated individualism matched by rampant equalitarianism did not just infect the west through the missionary zeal of Christianity. At the time of the French Revolution these values were co-opted by the new regime albeit stripped of their religious content. This new form of rabid individualism rejected all tradition and heritage and placed the isolated single individual at the centre of all life. It rejected the obvious differences between individuals, the sexes, cultures and races and replaced them with a highly forced form of equalitarianism, the results of which can be readily seen in the bloodshed the French Revolution caused.

At the same time while modern political systems all supposedly denounce the excesses of the French Revolution their origins can be clearly traced to this period. In rejecting the old models of hierarchy as found in the pagan traditions, admittedly distorted by Christian monarchies, they replaced it with a form of “lowest common denominator” politics. Whether it be Marxism, Liberal Democracy or Fascism, the origins are similar and the destructive effect identical. Each reduces the individual to a quantity alone, whether this is as a worker, a consumer product

or as a cog in a machine the effect is much the same.

Within this model Lineal Christian history is replaced with the cult of progress. Marxism dreams of a day when the workers are free, democracy when the economy runs unimpeded and fascism where everybody knows their place. Technology is seen as driving us towards the future and growth is believed to be unlimited regardless of the constant collapses of various economies on a regular basis. Language itself is saturated with future thinking based on inherited Christian terms and on technological obsessions. Memes regarding infinite progress and our ability to solve all problems flood the culture and totally distort the individual’s perception of the real world.

The result of such “future thinking” is a constant fear of death, an obsession with youth and fear of aging and an inability to make radical changes when the world is faced with disaster such as the present environmental crisis.

How to Resist ?

Heathen Thinking in the Modern Age

It is a difficult task to reorient our way of thinking. It is obviously not possible to change our language and return to older forms, so we need to develop skills to become aware of the effect of the world around us. The first thing we need to do is reorient our thinking towards cycle time through the celebration of the seasons, festivals and traditions. We need to contemplate birth, life and death as natural expressions of the cyclic time and resist models of fate or progress. By accepting life as it is we should come to respect the role of elders and avoid preoccupations with youth culture and trends. On an individual level we should actively develop our own form of ethics based on honour, bravery, hospitality and integrity, a tall order in a society where such values are seen as out of date.

If the practitioner is using Galdr, Seidr or other esoteric traditions they should work to reprogram the unhealthy psychological memes they have received from the society and work to create centres of heathen spiritual power to stand against the forces of the monotheistic and modernist age.

Occult of Personality

Peering Behind the Veil

The Occult of Personality is a superb quality online site providing talks, lectures, interviews and more in an easy to download form. It includes a wide range of free downloads but also has a subscriptions service which is of exceptional value.

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The site is run by Greg Kaminsky and has been going for five years so is well established and reliable. The content continues to grow each month and I am always surprised by what is on offer.

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Path of the Red Goddess – a conversation with Peter and Alkistis of Scarlet Imprint
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Timothy Hogan's Revelation of the Holy Grail
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The Lessons to be learnt from Stone

The Stonemason Who Was Never Satisfied

Michael Berman

Long ago there was a certain Chuang stonemason. He was famous for his extraordinary skill at his trade. One day a rich man needed some stonecutting done and sent for him. When he got there he saw that his employer lived in a great mansion, was dressed in silk and satin, ate all kinds of delicacies from oceans and mountains, and was waited on by maids and servants. Very envious, the mason gave up working, and wanted only to become such a rich man himself.

A fairy heard his desire and made him a rich man. The mason was deliriously happy.

Sometime later, a high-ranking official went out on a tour of inspection, carried in a sedan-chair by his men. He was carried everywhere, surrounded by a great concourse of shouting and yelling retainers, beating drums and gongs. Wherever they went the people bowed and made way for them. His path lay by the mason's door.

Puffed up with an upstart's pride, the mason refused to bow himself or kowtow. "I've got just as many servants as he! Why should I bow to him?" he said.

Outraged by such impertinence, the official had him bound with ropes, beaten, and fined.

Painfully getting up, the mason said, with a sigh, "So, high-ranking officials are certainly more powerful than I!" Thereupon he swore he wanted only to be a great official.

Again the fairy heard his desire and made him a great official. He was beside himself with joy when the change took place. Following the example of the official he had seen, the mason now rode roughshod over his district, and made all the people hate him.

One day he and his henchmen came to a hillside where they saw a group of pretty young girls. Down they pounced like tigers on helpless lambs. The girls screamed and called, and in the twinkling of an eye, a great crowd of Chuang people rushed up from all sides, bearing swords, axes, and hoes, and did not let him go without giving him a sound thrashing.

Such rough handling from the people put an end to his evil-doing. "Officials, however powerful, are nothing to the Chuang people," he said ruefully, and he longed to be changed back into a Chuang.

Once again the fairy heard his desire and helped to bring about the change. The mason was all smiles when it came about.

Every day he went to the hillside with his people, ploughing and sowing from morning to night. It was summer, and the sun was as hot as a ball of fire. It scorched his back while he worked, until his head swam. It was indeed past human bearing. In the great waves of heat even the birds and wild beasts hid themselves deep in the mountains, and the water-buffaloes buried themselves up to the neck in muddy water.

Only the glistening green rice shoots stood, like the Chuang people, unyielding. The mason came to the conclusion that the sun must be the ruling power in the universe and started to dream of becoming a sun himself. The fairy heard his desire and made him a sun in the sky. To everybody's horror he kept sending forth scorching flames.

Then it so happened a thick black cloud came drifting from the west and hid the sun from the earth. "Well," sighed the mason. "Who would have thought that a black cloud is stronger than the sun?" So a black cloud was what he wanted to be now. Again the fairy satisfied him by turning him into a cloud freely scudding across the sky.

What should happen but that a fierce wind arose and blew the cloud to pieces! "I never knew that the wind was so powerful," the mason exclaimed in dismay. "I can hardly find a place to exist in! Let me become a fierce wind, I pray!" Again the fairy helped, and made him into a gale. He blew like a typhoon, uprooting trees and tearing down houses. He blew like a terror.

But as he rushed over the land he was suddenly stopped in his course by a huge rock. However hard he blew, the rock was unmoved. "Well, even a gale can do nothing to a rock," thought the mason. "No one could ever dare bully me any more if I were a rock."

Immediately the fairy turned him into a great rock on top of a high mountain. He no longer had any fear of being bullied. After some time, however, there came a group of masons to the peak where he lay. They looked at the rock and considered it useful material, and started cutting it. The bewildered mason, terrified, turned to the



fairy for help. "You'd better be your old self," said the fairy. So he was a mason again.

From then on he worked with a devotion he never knew before, and he became ever faster and better at his trade. More and more people wanted to hire his skill. As time went on, he became very well known, and as a great mason, was held in high respect by everybody in his homeland.



Folk Tales from China, second series (Peking: Foreign Languages Press, 1958), pp. 89-92. No copyright notice.

A Selection of Stone Proverbs and Quotes

Develop success from failures. Discouragement and failure are two of the surest stepping stones to success.

Dale Carnegie (American lecturer, author, 1888-1955)

Our wretched species is so made that those who walk on the well-trodden path always throw stones at those who are showing a new road

Voltaire (French Philosopher and Writer, 1694-1778)

Break, break, break, On thy cold gray stones, O sea! And I would that my tongue could utter The thoughts that arise in me.

Alfred, Lord Tennyson (English poet, 1809-1892)



All loves should be simply stepping stones to the love of God.

Plato (Ancient Greek Philosopher, 428 BC-348 BC)

March on. Do not tarry. To go forward is to move toward perfection. March on, and fear not the thorns, or the sharp stones on life's path.

Kahlil Gibran (Lebanese born American philosophical Essayist, Novelist and Poet. 1883-1931)

We say nothing essential about the cathedral when we speak of its stones. We say nothing essential about Man when we seek to define him by the qualities of men.

Antoine de Saint-Exupery (French Pilot, Writer & Author of 'The Little Prince', 1900-1944)

Science is built up of facts, as a house is built of stones; but an accumulation of facts is no more a science than a heap of stones is a house.

Henri Poincar

We can throw stones, complain about them, stumble on them, climb over them, or build with them.

William Arthur Ward (American dedicated scholar, author, editor, pastor and teacher)

Most men would feel insulted if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages. But many are no more worthily employed now.

Henry David Thoreau (American Essayist, Poet and Philosopher, 1817-1862)

When you see the value of continued growth, the circumstances around you become stepping stones.

Clyde M. Narrimore

It is only the tree loaded with fruit that the people throw stones at.

French Proverb

Only those who truly love and who are truly strong can sustain their lives as a dream. You dwell in your own enchantment. Life throws stones at you, but your love and your dream change those stones into the flowers of discovery.

Even if you lose, or are defeated by things, your triumph will always be exemplary. And if no one knows it, then there are places that do. People like you enrich the dreams of the worlds, and it is dreams that create history. People like you are unknowing transformers of things, protected by your own fairy-tale, by love.

Ben Okri (Nigerian author who uses magic realism to convey the social and political chaos in his country)

Nature teaches more than she preaches. There are no sermons in stones. It is easier to get a spark out of a stone than a moral.

John Burroughs (American Essayist and Naturalist, 1837-1921)

Commonly, people believe that defeat is characterized by a general bustle and a feverish rush. Bustle and rush are the signs of victory, not of defeat. Victory is a thing of action. It is a house in the act of being built. Every participant in victory sweats and puffs, carrying the stones for the building of the house. But defeat is a thing of weariness, of incoherence, of boredom. And above all of futility.

Antoine de Saint-Exupery (French Pilot, Writer and Author of 'The Little Prince')

Failures to heroic minds are the stepping stones to success.

Thomas C. Haliburton (Canadian Writer, 1796-1865)

The man who removes a mountain begins by carrying away small stones.

Chinese Proverb

Life's up and downs provide windows of opportunity to determine your values and goals - Think of using all obstacles as stepping stones to build the life you want.

Marsha Sinetar

Some people spend their entire lives reading but never get beyond reading the words on the page, they don't understand that the words are merely stepping stones placed across a fast-flowing river, and the reason they're there is so that we can reach the farther shore, it's the other side that matters.

Sparky Jose Saramago (Portuguese novelist and man of letters, 1998 Nobel Prize for Literature, b.1992)

And this our life, exempt from public haunt, finds tongues in trees, books in running brooks, sermons in stones, and good in everything.

And this, our life, exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in everything.

William Shakespeare

To persecute the unfortunate is like throwing stones on one fallen into a well.

Chinese Proverb

Use missteps as stepping stones to deeper understanding and greater achievement.

Susan Taylor

Many people cannot refrain from picking up stones of a slightly unusual color or shape and keeping them ... without knowing why they do. It is as if the stone held a mystery in it that fascinates them.

Men have collected stones since the beginning of time and have apparently assumed that certain ones were the containers of the spirit of the life-force with all its mystery.

The stone symbolized something permanent that can never be lost or dissolved, something eternal that some have compared to the mystical experience of God within one's own soul.

It symbolizes what is perhaps the simplest and deepest experience, the experience of something eternal that man can have in those moments when he feels immortal and unalterable.

We know that even unhewn stones had a highly symbolic meaning for ancient and primitive societies. Rough, natural stones were often believed to be the dwelling places of spirits or gods, and were used in primitive cultures as tombstones, boundary stones, or objects of religious veneration.

Very early in history men began trying to express what they felt to be the soul or spirit of a rock by working it into a recognizable form. In many cases, the form was a more or less definite approximation to the human figure – for instance, the ancient menhirs with their crude outlines of faces, or the hermae that developed out of boundary stones in ancient Greece, or the many primitive stone idols with human features. The animation of stone must be explained as the projection of a more or less distinct content of the unconscious into the stone.

Medieval alchemists, who searched for the secret of matter in a prescientific way, hoping to find God in it, or at least the working of divine activity, believed that this secret was embodied in their famous "philosopher's stone". But some of the alchemists dimly perceived that their much-sought-after stone was a symbol of something that can be found only within the psyche of man.....

Scientific understanding has grown, so our world has become dehumanized. Man feels himself isolated in the cosmos, because he is no longer involved in nature and has lost his emotional 'unconscious identity' with natural phenomena...

Thunder is no longer the voice of an angry god... No river contains a spirit... no snake the embodiment of wisdom, no mountain cave the home of a great demon. No voices now speak to man from stones, plants and animals, nor does he speak to them thinking they can hear. His contact with nature has gone, and with it has gone the profound emotional energy that this symbolic connection supplied.

Various quotes by Carl Jung, Man and his Symbols

Anyone who proposes to do good must not expect people to roll stones out of his way, but must accept his lot calmly, even if they roll a few stones upon it.

Albert Schweitzer

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their luster.

Thomas Guthrie

As the builders say, the larger stones do not lie well without the lesser.

Plato

Courage is sometimes frail as hope is frail: a fragile shoot between two stones that grows brave toward the sun though warmth and brightness fail, striving and faith the only strength it knows.

Frances Rodman

Crystals grew inside rock like arithmetic flowers. They lengthened and spread, added plane to plane in an awed and perfect obedience to an absolute geometry that even stones - maybe only the stones - understood.

Annie Dillard

Develop success from failures. Discouragement and failure are two of the surest stepping stones to success.

Dale Carnegie

Failures to heroic minds are the stepping stones to success.

Thomas Chandler Haliburton

For one country is different from another; its earth is different, as are its stones, wines, bread, meat, and everything that grows and thrives in a specific region.

Paracelsus



I remember the evacuee children from towns and cities throwing stones at the farm animals. When we explained that if you did that you wouldn't have any milk, meat or eggs, they soon learned to respect the animals.

Mary Wesley

I'd rather break stones on the king's highway than hem a handkerchief.

Anne Sullivan Macy

If you would have your son to walk honourably through the world, you must not attempt to clear the stones from his path, but teach him to walk firmly over them - not insist upon leading him by the hand, but let him learn to go alone.

Anne Bronte

In the end, it all comes to choices to turn stumbling blocks into stepping stones.

Amber Frey

Life's up and downs provide windows of opportunity to determine your values and goals. Think of using all obstacles as stepping stones to build the life you want.

Marsha Sinetar

Like stones rolling down hills, fair ideas reach their objectives despite all obstacles and barriers. It may be possible to speed or hinder them, but impossible to stop them.

Jose Marti

March on. Do not tarry. To go forward is to move toward perfection. March on, and fear not the thorns, or the sharp stones on life's path.

Khalil Gibran

Memories are like stones, time and distance erode them like acid.

Ugo Betti

Men may rise on stepping stones of their dead selves to higher things.

Zane Grey

Nature teaches more than she preaches. There are no sermons in stones. It is easier to get a spark out of a stone than a moral.

John Burroughs

Not houses finely roofed or the stones of walls well built, nay nor canals and dockyards make the city, but men able to use their opportunity.

Alcaeus

People think that computer science is the art of geniuses but the actual reality is the opposite, just many people doing things that build on each other, like a wall of mini stones.

Donald Knuth

Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education; they grow firm there, firm as weeds among stones.

Charlotte Bronte

Science is built up of facts, as a house is with stones. But a collection of facts is no more a science than a heap of stones is a house.

Henri Poincare

The man who removes a mountain begins by carrying away small stones.

William Faulkner

The stones themselves are thick with history, and those cats that dash through the alleyways must surely be the ghosts of the famous dead in feline disguise.

Erica Jong

There are plenty of ruined buildings in the world but no ruined stones.

Hugh MacDiarmid

There are two kinds of stones, as everyone knows, one of which rolls.

Amelia Earhart

Use missteps as stepping stones to deeper understanding and greater achievement.

Susan Taylor

We say nothing essential about the cathedral when we speak of its stones. We say nothing

essential about Man when we seek to define him by the qualities of men.

Antoine de Saint-Exupery

What the eyes perceive in herbs or stones or trees is not yet a remedy; the eyes see only the dross.

Paracelsus

Why do you speak to me of the stones? It is only the arch that matters to me.

Kublai Khan

With the stones we cast at them, geniuses build new roads with them.

Paul Eldridge

Would that I were a dry well, and that the people tossed stones into me, for that would be easier than to be a spring of flowing water that the thirsty pass by, and from which they avoid drinking.

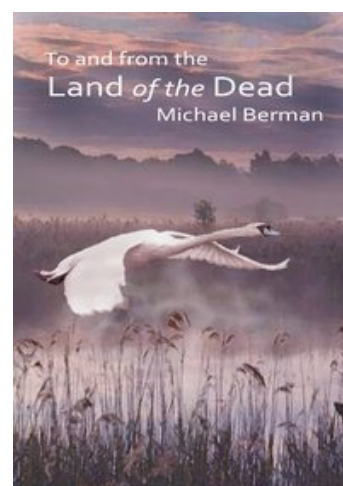
Khalil Gibran

You will find something more in woods than in books. Trees and stones will teach you that which you can never learn from masters.

Saint Bernard

Michael Berman

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Charles Upton Answers

Ars Regia

1 - First of all, how would you define what is a traditional viewpoint on the world ?

Tradition is the generation-to-generation transmission of the knowledge of the unchanging metaphysical principles upon which the universe is founded, and the Way by which the human race may actualize these principles, from the beginning of the human race to the present day, periodically enlivened by providential vertical descents of Revelation emanating directly from the Absolute. It is not primarily a nostalgia for past ages since the Truth has in fact been transmitted and is available even now. An appreciation for Tradition may include a secondary nostalgia for times when this Truth was more universally understood, but this in no way implies that it would be either desirable or possible to "return" to these times, seeing that the identical Wisdom has its unique and incomparable task to perform in every age, as well as in each moment.

2 - Are there any spiritual movements today that are in accordance with Primordial Tradition ?

No movement or individual can be in line with the Primordial Tradition today without accepting one of the revealed religions. The attempt to return to the Primordial Tradition apart from orthodoxy simply creates heterodox movements, the New Age, Neo-Paganism, etc. One could certainly say that the Traditionalist or Perennialist School, the followers of Guénon, Coomaraswamy and Schuon, are in line with the Primordial Tradition insofar as they accept the need for not simply a perfunctory but a sincere and complete adherence to the orthodoxy of a particular revelation, but I do detect an unacknowledged but definite drift among certain members of Schuon's branch of the School toward a "generic metaphysics" they see as superseding the revealed traditions. One member told me that he did not accept Titus Burckhardt's explicit requirement that anyone wishing to follow the path of traditional esoterism must adhere to one of the revealed faiths; another was willing to ap-

ply the term "Tradition" only to exoteric religion, not to "quintessential esoterism" as Schuon taught it. And the powers that be have not been slow to pick up on this chink in the Perennialist armor. In a 2010 episode of a BBC detective mystery (Inspector Lewis, "*The Allegory of Love*"), a young detective, during an interview with a Muslim professor at Oxford, remarks that the professor has a volume in his bookshelves by Titus Burckhardt, and goes ahead to briefly explain the Primordial Tradition without reference to any of the revealed faiths. Then a brief, nearly subliminal image is shown of the "Traditionalist diagram", used by Schuon's followers, of a series of concentric circle with radii; no explanation of it is given. And neither of these events have any necessary relationship to the story-line. So it is clear to me that certain entities able to influence the content of BBC-possibly Prince Charles, who has openly patronized Perennialism, or the Tavistock Institute of Human Relations, which some have called the major center for social engineering in the Western world and which reputedly has a certain amount of control over BBC programming-have adopted Perennialism as a "meme" in their campaign to break down traditional society and reform it according to globalist norms. The same episode attacks Christianity more or less in the name of Islam, which is right in line with my perception that Perennialism is more and more being defined as a school within Islam. The powers that be undoubtedly want to use Perennialism to undermine traditional Islam even as they are employing it to reduce Christianity to a mere "parochialism" in comparison with the Primordial Tradition. (The same episode presents the Inklings-the highly influential group of Christian writers at Oxford which included C.S. Lewis, J.R.R. Tolkien, Charles Williams and Dorothy Sayers-with no reference to their Christianity at all, placing them instead in the same category of "fantasy writers" as J.K. Rowling, author of the wildly successful Harry Potter books and motion pictures, which are clearly designed to interest the young in magic and witchcraft.)

The Primordial Tradition is the root of all the

religious revelations, which are its branches. The nourishing fruit of Tradition, however, grows on the branches, not the trunk. When the Primordial Tradition was first in force, particular revelations were not needed in the face of the "mass theophanic consciousness" of the Golden Age. But since the fall of the Tower of Babel, the Primordial Tradition has expressed itself only in terms of discrete religious "dialects". The Tower itself represented a false attempt to re-establish the Primordial Tradition as it was in the Golden Age by power alone, and thus foreshadowed the One World Religion presently in the research and development stage in various globalists think-tanks. I can only hope that the Perennialists will wake up in time, and not allow themselves to be used in this campaign, the final fruit of which will be the regime of al-Dajjal.

Within Christianity, the Eastern Orthodox are clearly in line with the Primordial Tradition (although, since they lack the dialectical precision of the Latin mind, they are poorly defended against the infiltration of modernist ideas), and we must certainly include the Traditional or sede vaccantist Catholics. The larger Novus Ordo Catholic Church, however, was destroyed by the modernist/Masonic/crypto-Marxist revolution known as the Second Vatican Council; see *The Destruction of the Christian Tradition* by Rama P. Coomaraswamy. It is now a seed-bed of counter-tradition; Pope Benedict XVI, in his recent encyclical *Caritas in Veritate*, has come out in support of One World Government, and dedicated his church to its service. Within Islam, any Muslims who have resisted both modernism and the Wahhabi/Salafi reaction against it, and any Sufi orders possessing valid silsilahs (chains-of-transmission) who are neither seeking globalist patronage nor allying themselves with the Islamicist militants (though they must be allowed the universal right to fight to defend their homes), are definitely in line with the Primordial Tradition, as are traditional Hindus and Buddhists.

3 - According to Indian cosmology, the Kali Yuga is presently ending and we are inescapably heading to a final dissolution. To you, what could be the nature of this dissolution ?

In material terms it could entail the destruction of all life on earth, or all human life, or simply the breakup of civilization and the serious degradation of the ecosystem, leading to ages of



chaos; I think the later more likely, though the first two are certainly possible. In spiritual terms, it will be the dissolution of the revealed traditions, which will itself usher in material destruction, since the revelations are the spiritual pillars of the world, including the psychic and the material domains. This late in the cycle our spiritual orientation, if it is still viable, begins to turn toward the advent of the eschatological Savior-the Kalki Avatara, Maitreya Buddha, the Prophet Jesus, the eschatological Christ. To the degree that the coming Savior is real to us, we will see, first that the Antichrist is nothing but the resistance of the collective ego to his inevitable advent, and secondly, in the words of the Holy Qur'an, that all is perishing but His face ("His" meaning God's, which is only applicable to the Savior per se in Christian and Hindu terms, not in Islamic or Buddhist ones). The spiritual use of the sense that all things in the world of form are passing away is to learn how to let them pass, and thereby unveil the face of Eternity. Martin Lings said that the sight of one's world in chaotic ruins may for many of us promote the development of apatheia and spiritual detachment to a degree possible, in earlier ages, only to heroic sanctity; in this sense (among others) the downward course of the cycle is providential. And those who are able to let go of temporality and realize Eternity in the face of impending apocalypse will form the nucleus, the seed, of the next cycle of manifestation. This nucleus will not be historical, however, though it will enter history at one point as a seed to fertilize the next cycle. Before then it will take its place above time, in the "barns" where the Almighty stores up the living potentials by which He creates the worlds.

4 - And if there is a cyclic determinism, does it

mean that any act of resistance is vain ? Why is it notwithstanding necessary to inform against the counter-initiation of « the System of Anti-christ » even though, as René Guénon asserts it in *The Reign of Quantity and the Signs of the Times*, this process of dissolution is inexorable and is part of the divine plan (Guénon says this process *must be carried right to the end, so as to include a development of the inferior possibilities of the "dark age"*) ?

It is necessary in order to save our souls, and to give others more of an opportunity to save theirs. Things have now become so politicized and so collective in nature that "saving the world" has effectively replaced the idea of saving one's soul-which is unfortunate, since the world is ephemeral and the soul eternal. We can't imagine "resistance" as anything other than making a supreme effort to save the macrocosm by reversing the flow of time, by (as it were) repealing the Second Law of Thermodynamics, which is obviously impossible. And if we can't see any way to triumph in this endeavor, we often give up hope-which means that our hope has already become attached to a false object. But if we understand "resistance" as resistance to being spiritually destroyed by the darkness of the postmodern world, then resistance is certainly not vain; it is required, indispensable, and it promises success-if we stay the course-because God is on our side. And one of the necessary elements in this resistance to the world is insight into what the world is up to. The counter-initiation, the System of Anti-christ is a temptation, an attempt by the powers of darkness to appropriate and pervert our idealism through false hope, to attach our hope and spiritual aspiration to false objects, and thus make us servants of illusion and evil. This is the possibility that, by the Grace of God, can and must be resisted.

As for whether or not action to deal with outer circumstances is still possible or justifiable, given the inevitable downward arc of the Yuga, that depends entirely upon the nature of the occasion, of one's personal dharma, and of whether or not God commands such action. In 2010, in relation to the controversy in New York City over the plan to build a mosque at the site of the destruction of the Twin Towers, I was moved to contact some Muslim friends of mine, suggesting that Muslims support the reconstruction of St. Nicholas' Greek Orthodox Church, which

was destroyed on 9/11 and to the rebuilding of which the City of New York is throwing up road-blocks, while expediting the construction of the mosque. I felt that this would be a good way of defusing interfaith tensions. I gathered expressions of support for St. Nicholas from a few Muslims and provided them to the ecumenical office of the Greek Orthodox Archdiocese of America, and to the imam of the proposed mosque, Feisal Abdul Rauf. Then I withdrew from the controversy. Sometimes, if you still owe some karmic dues to al-Zahir, the Outer, it's a good idea to pay them quickly, since this frees you concentrate more deeply upon al-Batin, the Inner. The only spirit in which such action can profitably be performed is that of karma-yoga as presented in the Bhagavad-gita, where Krishna says, "Act, but dedicate the fruits of the action to Me"- the same spirit that led the Prophet Muhammad to say, "Even if you know that the world will end tomorrow, plant a tree."

5 - According to Revelation 20-7, an angel locked Satan into the Abyss and bound him for a thousand years. And when the thousand years are over, Satan will be loosed out of his prison. Is that God who releases Satan ? Even if we can't know the exact reason for this release, have you got any idea about it ?

God releases Satan in the sense that the inevitable downward course of cyclical conditions, which is in line with God's will, weakens the bonds that restrain the Adversary: the orthodox revelations. In Christian terms, it was Christ and His Church who restrained Satan in the western world by overturning a degenerate Paganism that had become Satanic. The Islamic revelation extended this overturn of Paganism to the hinterlands of the Roman Empire, and farther, and stabilized the world after the Christian revelation (which left to itself would have ushered in Apocalypse long before now) by basing itself more directly on the Primordial Tradition as represented by the Prophet Adam, and secondarily, the Prophet Abraham, than on the unique theophany that was Jesus Christ, and by consequently introducing a spacial quality as against Judeo-Christianity's more temporal/historical drive, thus moderating the destructive effects of cyclical degeneration. And the Church, by prolonging Christ's power into the historical dimension, also stood against the downward flow of the Yuga.

Satan is the agent of God's justice; the greatest punishment visited upon the primordial rebel is that he must serve God whether he likes it or not; as Frithjof Schuon put it, "Satan is the enemy of man, not the enemy of God." Certainly the Christian and Islamic revelations did not entirely restrain human evil, but they did restrain transpersonal, demonic evil. As they weaken, such evil is released. And is there any doubt that Satan has been released already? His signs are everywhere in the demonic audacity of scientism and the uniformly sinister quality of popular culture, two things that Christianity while it was still strong was able to restrain. As Eastern Orthodox priest and writer Seraphim Rose said, "In our time, Satan has walked naked into human history". The Eastern Orthodox see the "thousand-year reign of peace" that Christ brings as the church age, which is now over. Satan must be loosed because evil must constellate so as to confront the soul with the ultimate choice between Truth and illusion on every possible level.

6 - Referring to Frithjof Schuon's doctrine and Ibn al 'Arabi's principles, you talk about *the transcendent unity of religions*. However, don't you think, as Jean Borella states it, that just as there are different levels in light intensity, Revelatory Word can more or less explicitly express the divine Mystery ?

Each revelation is pre-eminent in its own terms, which means that each concentrates more fully than the others on a particular aspect of the Absolute in its relationship with humanity. Christianity, in its trinitarian doctrine of the One God, more perfectly reveals man within God and God within man than does Islam; Islamic "trinitarianism" appears in Ibn al-'Arabi's *Fusus al-Hikam*, but not as a central doctrine. Islam reveals more perfectly the Unity of God and the intrinsic submission of all things to Him, which is why it rejects the polytheistic/Manichaean tendency to portray Shaytan as the literal enemy of God. Hinduism more perfectly unveils the doctrine of the atman, the Absolute Indwelling Witness, which Christianity and Islam only allude to when St. Paul says "it is not I who live, but Christ lives in me" and the Prophet Muhammad, "he who knows himself knows his Lord". And Buddhism reveals more perfectly the Divine Immanence, since it starts and ends with it, as well as the dangers of obscuration through the literali-

zation of metaphysical ideas-though Dionysius the Areopagite in his *Mystical Theology* speaks of the transcendence of doctrinal forms in very Buddhist terms, while some of the other Greek Fathers describe the natural world as being the equivalent of an inspired scripture, while Islam defines the natural world as composed only of the signs of God, only of the Truth. But each tradition contains all that is needed for salvation and Liberation, sometimes explicitly, sometimes only in implicit terms. The spiritual justification for "comparative religion" is that the study of religions other than our own may illuminate true aspects of our own religion that we hadn't noticed before, or sufficiently understood. Consequently it ought to work against the tendency to think one's own religion is deficient in some way and needs to be supplemented by elements from another. Unfortunately, comparative religion often has the opposite effect, giving rise to the error that each religion has part of the truth, which means that only an amalgam of all of them can deliver the whole truth. The fact is, however, that each religion-if it is a true and revealed religion, that is, not a generic metaphysical system or a "psychic technology"-embraces the whole truth, though each possesses that truth in a different form and with a different emphasis.

7 - You who took the road of the sixties counter-culture and saw many of your travelling companions get lost in their quest, how do you consider this period now ? Do you think that there were two types of rebellion in the sixties ? A spiritual kind of rebellion, reacting against the birth of the consumer society and which could have set up a path to Tradition, and another rebellion, seeking for a purely immanent joy and which used revolution to rapidly get rid of the ancient values to finally be able to drown into a frenzied consumerism with no taboos ?

That's a very good characterization of the period. The rebellion of the 60's was against everything that represented the status quo: both established religion and secularism, both the social mores and the political and economic structure. This included a "spiritual revolution", one that made the doctrines and practices of the Eastern Religions and the mystical or esoteric dimensions of the Abrahamic religions available to the public as never before. But this

revolution was polluted at the outset by incursions of every pseudo-initiatory and counter-initiatory "spirituality" imaginable, both newly conceived and of ancient pedigree, including outright Satanism; by the use of psychedelics; and by the identification of mystical ecstasy with self-indulgence. The simple fact is that an interest in the mysticism and esoterism of the world's religions could never have become an element of mass consciousness if it hadn't been portrayed as "great fun"! The first book on comparative mysticism I ever read was given to me by an amphetamine addict. Allen Ginsberg's poem *Howl*, which was highly influential upon my generation, is a perfect image of the blend of mysticism, sexual indulgence, drug use and madness that characterized the hippies. It is the quality of Bohemias that they will pick up all the interests and tendencies excluded by the dominant society, no matter how intrinsically incompatible they may be. (See *Doctor Faustus* by Thomas Mann for a good picture of artistic/spiritual/political underworld of the first third of the 20th century in Germany, filled with the percolating seeds of Nazism, where proto-Nazis, Goethean idealists and heterodox Jews partied together at the soirées.) As hippies we could read the Tibetan Book of the Dead and Mao's Little Red Book, practice yoga in hopes of gaining Enlightenment, cast a magic spell to attract a lover, withdraw from the world into a mountain retreat and dedicate ourselves to overthrowing the government, all in the space of a month or two! You could find hippies who wanted to live almost like the Mennonites-except for sex, drugs and rock-and-roll! The counterculture certainly established non-Judeo-Christian religions and the esoterisms of the Abrahamic faiths as viable spiritual alternatives, but only for the few. And in so doing, along with Vatican II (another 60's phenomenon), it essentially completed the destruction of Christendom in the western world, the final phase of which destruction began in 1914, thus ushering in immense social and moral nihilism and chaos. We still have Christianity, but Christendom is a thing of the past. President Sarkozy sees Islam as opposed to good French secularism; what he doesn't realize is that it was precisely secularism, insofar as it deconstructed Christendom in Europe, that opened the door of Europe to Islam. Humanity needs a religion, a way to God. If we don't see any ultimate, eternal significance to human life, we will live only to fulfill our desires and alleviate our fears, and this will ultimately decrease the birth-rate; if we live

only for ourselves, and if we know that the government will take care of us in our old age, then why have children? Islam is being drawn into the spiritual and demographic vacuum left by the fall of Christendom, but I do not believe that it is spiritually and culturally strong enough to replace Christianity, since Islam too is on its last legs. It is blundering, blindfolded, into a Neo-Pagan continent haunted by the ghost of Christ, completely oblivious to the forces of spiritual degeneracy that it is being exposed to. And simply prohibiting the Muslim veil will not restore what Europe threw away.

8 - Does Freudian psychoanalysis belong to the System of Antichrist ? If it does, what is its role in this system ? In other respects, you seem to reproach Jung, despite his dissidence towards Freudian school, for being a false traditionalist and for serving the cause of the satanic parody, can you tell us more about that ?

Freudian psychoanalysis (which is more-or-less passé in North America) is in a certain sense a counterfeit of the guru-chela relationship that pertains, under different names, in every spiritual tradition, sometimes universally, sometimes only in the esoteric dimension. The idea that it is possible to deal with the psyche without reference to the Spirit is destructive in many ways. First, it replaces salvation of the soul with "social adjustment", this deifying the world and denying God. Secondly, it may open up the infra-psychic underworld in the absence of any traditional spiritual safeguards in such a way that the client may become demonically obsessed or possessed. This is not to say that Freudian analysis is entirely false or may not have positive results on some occasions, only that if Christian society had been capable of and willing to provide true spiritual direction to the mass of believers in Freud's time, his theories would never have become current because they would not have been necessary. Freudianism may thus be seen as one more a decay-product of Christian society. When the System of Antichrist becomes fully established Freud probably won't play a very prominent role; but be that as it may, he has already done his damage in heralding that regime. The three pillars of Modernism-Freud, Marx and Darwin-were essentially anti-traditional; they were not yet truly counter-initiatory.

But now that we are in Postmodern times, truly Luciferian "spiritualities" are readily available which, in their ability to devastate the soul and place it under spiritual bondage, put Freud to shame.

On the other hand, Whitall Perry, in his article *"The Revolt against Moses: A New Look at Psychotherapy"*, from his book *Challenges to a Secular Society*, speaks of Freud's interest in demonology and his tendency to speak highly of the Devil (whom he didn't believe in), and cites David Bakan's Sigmund Freud and the Jewish Mystical Tradition to the effect that psychoanalysis was based in part upon an inversion of the Kabbalah. Perry sees the antinomianism of heterodox Jewish leaders Jacob Frank and Shabbetai Zevi as a major influence upon Freud's doctrine that it is not sin that needs to be overcome, but guilt for sin. The "false Messiah" Shabbetai Zevi, a bipolar psychotic who galvanized international Judaism in the 17th century before he converted, rather disappointingly, to Islam, based his doctrines on Isaac Luria's notion of the "restoration" or tikkun of the vessels of the seven lower sefirot of the Kabbalistic Tree of Life, whose "shattering" constituted the Fall. Zevi reinterpreted this restoration in historical rather than strictly esoteric terms; thus we can conjecture that his influence might well have contributed to the general progressivism of the 18th century "Enlightenment" and ultimately to the inverted messianism of Karl Marx, whose "classless society", the product of class struggle leading to the dictatorship of the proletariat, was seen in part as a restoration of "primitive communism". Thus a case could be made that an inverted Kabbalism influenced both Marx and Freud, two of the three pillars of the modernist deviation.

A physician of my acquaintance recently unpacked for me the main skeleton in the closet of Sigmund Freud, based on certain papers he discovered in his U.S. archives. Early in his medical training Freud had come across many corpses of children in the Vienna morgue that showed signs of physical and sexual abuse. And when he began his career as a psychoanalyst, he heard a lot of stories from upper middle class ladies of incest and sexual abuse of children. But when he presented his findings to his professional association, he was booed off stage; his career was almost destroyed. After a long depression during which he became reclusive,

he emerged with a new theory: that it was really the children who wanted to seduce the parents. This theory was accepted enthusiastically by his colleagues, and his career was made. In other words, Freud's whole theory of the Oedipus and Electra complexes was based on a self-interested cover-up of child abuse.

As for Carl Jung, he was an important figure to many of my generation, especially the poets. In the poetry scene of 1970's San Francisco, he almost held the position of Chief Hierophant, guide to all the mysteries of the Unconscious. In the 1970's, the counterculture, and progressively the entire culture of the U.S., was living through an Age of Mythopoesis. Jung and his followers were being read; Joseph Campbell (who ended up as "mythic adviser" to George Lucas for his Star Wars movies) was becoming known; and poet Robert Bly and others were laboring to bring the mysteries of Jungian psychology and mythopoetic literature to the masses. At the same time, Jung was exerting a powerful and destructive influence upon the Catholic Church which-having been all but abolished in its traditional form by the Second Vatican Council-was groping for some way to relate to its own rich mythopoetic heritage, so much so that Jungian psychology almost replaced the Church Fathers as the golden key to scriptural exegesis for Novus Ordo Catholics. This was also the Age of the Goddess, when western civilization, in the process of its own deconstruction, was processing great waves of "matriarchal" material liberated from its repressed collective memory. While the Leftist/Feminists were pressing for women's rights, deconstructing the family and destroying any viable social role that a man as man, or woman as woman, could base his or her life upon (this being an expression of the anti-sexual Puritanism that hid under the so-called "sexual revolution"), the tender-minded among us, both men and women, were deliquescing in the murky "feminine" waters of the Collective Unconscious. And it is certainly true that Jung's greatest followers of the second and third generations were mostly women: Esther Harding, Marion Woodman, and especially Marie-Louise Van Franz.

The best critique of him from a Traditionalist/Perennialist perspective is to be found in the essay *"Modern Psychology"* by Titus Burckhardt, which appears, among other places, in

the anthology *Every Branch in Me: Essays on the Meaning of Man*, edited by Barry McDonald for World Wisdom Books. Jung seems to have a more metaphysical approach to the psyche than Freud, but this is not really the case. He "officially" denied the existence, or at least the psychological relevance, of the Transcendent (though it appears that he believed in God), and defined his "collective unconscious" as intrinsically incapable of being perceived as it is, being detectable only by the reactions it provokes; he saw it as based on residues of ancestral experience reaching back even to the animal level, residues which are presently mediated by the structure of the brain as it has evolved over the aeons. Thus Jung effectively deified the sub-human, by misrepresenting the psychic reflections of the Archetypes of the Intelligible Plane he encountered in his own psychic experience and that of his patients as the upsurgings of various primitive emotional/cognitive reactions. Consequently his goal of "individuation" simply mimics, and may in many cases block and subvert, the traditional goal of self-actualization, seeing that there can be no self-actualization without self-transcendence, no ordering of the psychic subjectivity except in reference to, and by the power of, a Spiritual objectivity that transcends it, witnesses it, and by the Grace of which it may be instructed, saved and healed.

What interests me about Jung is not his theoretical structure, which is both erroneous and subversive, but the various psychic phenomena he encountered in his researches. "Archetypes" such as the Ego, the Persona, the Shadow, the Anima, the Animus and the Self seem to me to be true psychic traces or reflections of metaphysical principles-or of the egoic subversion of these principles-which might be capable of providing both valid intimations of celestial realities and various perspectives on the "fall" of the human psyche into egotism and identification with the material world. The canny "hands-on" expertise that Jung showed in his dealing with these manifestations, when it was not vitiated by his "Jungianism", undoubtedly gave him the ability to act as a true psychopomp from time to time, at least on certain levels. (The same can certainly be said of his disciple Marie-Louise Von Franz.) But he was in no way a spiritual master, and his strictly psychic approach to the psyche may have effectively blocked the further spiritual development even of those he was able to help. Suffice it to say that Jungianism is filled

with errors and dangers, and consequently can be of no real help on the spiritual Path-until, that is, someone definitively criticizes it according to metaphysical principles, rejecting whatever is clearly erroneous and recasting the rest in solidly metaphysical terms-presuming that such a radical revision is even possible.

What did I learn from the Jungians? I learned that dreams are of great import, that they are a language of symbols, and that I knew how to read that language; I learned that psychic experience, if correctly understood and responsibly related to, is a necessary element of the spiritual Path, and that such understanding can throw a valuable light on life as a whole; and I learned (though this lesson derived as much if not more from the writings of Ananda Coomaraswamy and René Guénon as it did from the Jungians and various writers influenced by them, such as Joseph Campbell) that mythopoesis-poetry, folklore, fairy tales, folk songs, scripture, myth per se, as well as most or all of the pre-modern arts taken in their symbolic or "didactic" aspect-concealed and revealed profound mysteries, so much so that it was correct to say that myths were often simply metaphysics told as symbolic narrative, while much of metaphysics was nothing less (as with Plato) than the discursive exegesis of myth. All these lessons suffered, however, from lack of a traditional, objective context that could unpack their riches and protect those studying them (including myself) from the intellectual errors and psychic glammers that unprepared excursions into the underworld of the "collective unconscious" (often aided, in my generation, by psychedelic drugs) inevitably carried in their train. I ultimately found that context, thank God, in the writers of the Traditionalist/Perennialist School and the lore and practice of Sufism. When Huston Smith first showed me Guénon's *Symbols of Sacred Science*, I said to myself: "This is what I was looking for in Robert Graves' *The White Goddess* but never found".

9 - To what extent can our sensory experience of the tangible world play a part in our encounter with the Spirit ? Is Sufism a mystical path or a gnosis ?

Either Fariddudin Attar (author of the *Parliament of the Birds*) or the Argentinian writer of metaphysical enigmas, fables and satires, Jorge Luis Borges, authored the following lines (Borges attributed them to Attar): "The Zahir is

the shadow of the Rose/And the rending of the veil". The Zahir is a Name of God which means "the Outward". If we under the Spirit as transcending the sensory world, and come into a deep enough relation to It, then the sensory world will become transformed from a veil into a theophany; it will present us with a vision of the Divine Immanence. The Zahir is certainly a "shadow of the Rose", of the celestial order; but if we can witness the celestial even in the terrestrial, then this most certainly will be "the rending of the veil". An appreciation for the beauties of Virgin Nature and sacred art, if our sensibilities are sufficiently free of psychological and materialistic glammers, can be definite supports for contemplation. But this will only be true if we are subject neither to the tendency to see the material world on the one hand as self-created, a closed system, or on the other as the romantic and/or terrifying realm of the Great Goddess-unless, that is, we recognize her in her true form as the Creative Maya of the Absolute.

Guénon's hard and fast distinction between "mysticism" and "esoterism" is not entirely helpful in my opinion, unless one takes the 16th century Spanish mystics, for example, as representing mysticism per se. According to Guénon, esoterism is initiatory, active and systematic, while mysticism is non-initiatory, passive and sporadic; also, mysticism tends to be generally emotive, and more centered upon ecstasis than realization. Mysticism is a gift; esoterism is a path. Defined in this way, Sufism is more an esoterism than a mysticism. However, according to the way the word "mysticism" is used in the English-speaking world-to denote any approach to or incidence of the direct experience of God-Sufism may certainly be characterized as "Islamic mysticism."

In Sufism, gnosis or ma'rifa is central, but such ma'rifa does not take place in the absence of mahabbah or the love of God. Love delights to dwell upon its object and comes to know it intimately. And one might say that Sufism embraces mysticism as one of its aspects, since it also recognizes spiritual states (ahwal) as gifts of God, often unexpected, not as acquisitions. It is not strictly a path of "spiritual achievement"; if it were, it would be inherently false. However, since it is also a path of spiritual stations (maqamat), where the potentials inherent in spiritual states are realized and confirmed in a stable way, through spiritual effort, as

knowledge and virtue, it goes beyond the "passivity" of mysticism (in Guénon's definition of the term) and becomes supremely active. The activity in question is not, however, Promethean; it is not the heroic individual's conquest of his freedom and the higher worlds of reality, as Julius Evola would have it. It is rather the activity of obedience to religious norms and to the directives of one's shaykh, as well as the development of the kind of "active receptivity"-poles apart from passive resignation-that keeps constant vigil, waiting at attention for the next thing that God will do or command. And ultimately the path of tasawwuf is supremely active because the only one acting is God, who, in the words of Thomas Aquinas, is "pure Act". As Javad Nurbakhsh put it (in my paraphrase), "If at the beginning of the Path you attribute your actions to God, you are an unbeliever; the responsibility to fulfill your duties and avoid transgressions is yours alone. But if at the end of the Path you attribute any action whatsoever to yourself, not to God, then you are equally an unbeliever; the realized Sufi knows that no-one acts but Allah."

10 - What is the biggest threat which hangs over Islam today ?

Islam is being attacked by both military force and cultural subversion. The agenda of the U.S. Government and the globalist powers behind it is nothing less than to destroy Islam by setting the batinis and the zahiris, the "tolerant Muslims" (as defined by them-mostly Sufis) and the "Islamicist/fundamentalists" (as defined by them, some of whom are undoubtedly being deliberately provoked and sometimes covertly funded, trained and directed by them) at war with each other, just as they set the Sunnis and the Shi'a at war in Iraq. The U.S. government and the military, unless they are totally out of touch with reality, know very well that they cannot eliminate the Iraqi insurgents, or the Taliban, or those groups who have adopted the name "al-Qaeda" (which, I am told, was the name of the C.I.A.'s terrorist database), whether they be groups clandestinely formed by the Western powers-as we know the Taliban was founded by the C.I.A. as a counter-Russian insurgency-or are ignorantly imitating that highly influential and largely misrepresented, if not mostly fictitious, organization. (Benazir Bhutto, in a David Frost interview, spoke of "the man

who killed Bin Laden" This was deleted from the televised version but I am told that the original cut is available on YouTube.) What they do believe they can do however, by openly supporting the "good Muslims" while covertly provoking or funding the "bad Muslims", is create the kind of chaos that will destroy traditional dar al-Islam; up to now they have obviously been quite successful at this. Their method is "divide and conquer": set the Sunnis against the Shi'a, the Sufis against the Salafis, and (in the U.S.) the Muslims against the Christians, through their patronage of the highly inflammatory Ground Zero Mosque for example (whose Imam, Feisal Abdul Rauf, is a member of the Council on Foreign Relations)-because it's quite clear to me that they also want to limit religious freedom in the U.S. and destroy any form of Christianity that they can't control. The Bin Laden family, remember, had and probably still has close ties with the Bush family, whose paterfamilias is both an ex-U.S. president (as his son was) and ex-director of the CIA, and the major Muslim ally of the U.S. in the Middle East is Saudi Arabia, the stronghold of the Wahhabis from whom many if not most of today's Muslim terrorists developed.

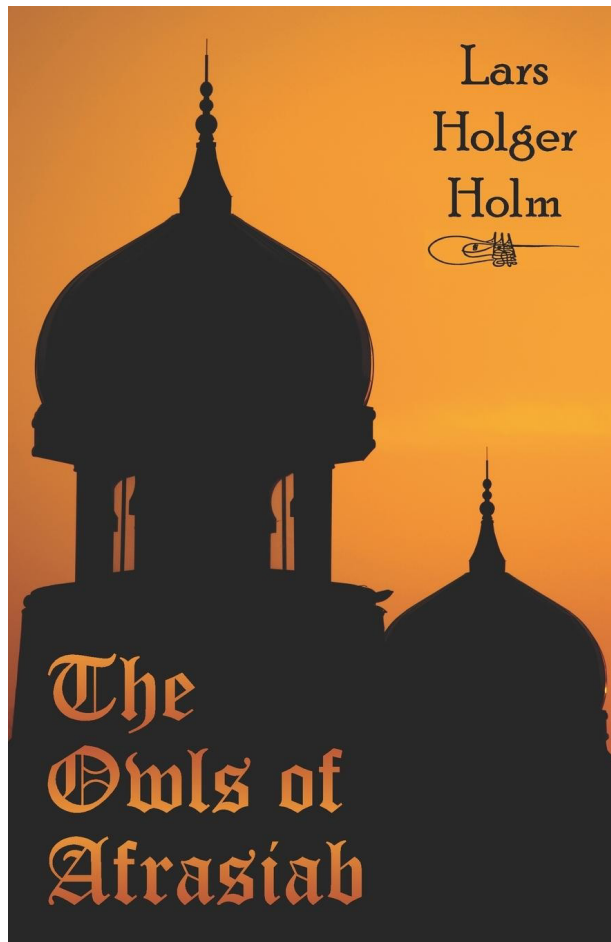
One goal of these forces is to groom Sufism as an alternative to "fundamentalist" Wahhabi/Salafi Islam, an alternative that will hopefully be more passive to control by the West and/or the Globalists. Jalaluddin Rumi, for example, is being presented both as the patron of Turkey's entry into the European Union and the poster-boy of the Iranian opposition, as well as appearing on the website of the Pakistani Security Forces as a representative of traditional Sufism, since in Pakistan the West is trying to enlist the Sufis against the Taliban, who are in the habit of blowing up the shrines of Sufi saints-if these aren't simply false flag operations carried out by western agents and then blamed on the Taliban. UNESCO even designated 2007 as "The International Year of Rumi". And the Interfaith Movement in the U.S., which is in many ways a vector for U.S./globalist control of the religions, has adopted him as a representative of interfaith unity and global peace, even though Rumi himself said:

When has religion ever been one? It has always been two or three, and war has always raged among coreligionists. How are you going to unify religion? On the Day of Resurrection it will be

unified, but here in this world that is impossible because everybody has a different desire and want. Unification is not possible here. At the Resurrection, however, when all will be united, everyone will look to one thing, everyone will hear and speak one thing.

Jalaluddin Rumi, Signs of the Unseen (Fihi ma-Fihi), Threshold Books edition, p. 29].

Certain Sufis may naively think that there is nothing wrong with playing the role of "good, tolerant Muslim" for their globalist patrons; after all, haven't they been long oppressed by these fundamentalist/Islamicists? And aren't they now collecting powerful allies at last? Success! It is unfortunately the case, however, that certain Islamicist groups are also being infiltrated and/or supported by the West and the Globalists, whose support and funding of Sufism is more-or-less open (except for their CIA contacts and things of that nature), and whose support for Islamicist groups clandestine. Why would the powers that be support both sides? The question is not hard to answer: the powers that be always attempt to control both sides so they can "play both sides against the middle", the middle in this case being traditional Sufism and traditional Islam. The West and the Globalists are dedicated to deconstructing dar al-Islam, both by military force and by cultural/spiritual infiltration. They want to destroy Islam as a religion because it is one of the main obstacles to their plans for a One World Government. And they have realized that the best way to do this is to separate batinis and zahiris and set them at war. The more violent the Islamicist terrorists become, the more vulnerable the Sufis become to co-optation and control by those forces who oppose the Islamicists on one level, attempt to control them on another level, and are actually behind some of them on a third. The co-optation of tasawwuf, the spiritual heart of Islam, by these forces leaves the remaining zahiri Islam that much more vulnerable to radicalization; if hearts are veiled from true remembrance of God, all that people can see any more is al-dunya, the world of politics and its "imperatives". This is why those Sufis who have sufficient insight and courage to resist co-optation must do their best to form an Islamic "remnant", in line with the hadith of Muhammad, "Islam began in exile and will end in exile; blessed are those who are in exile!"



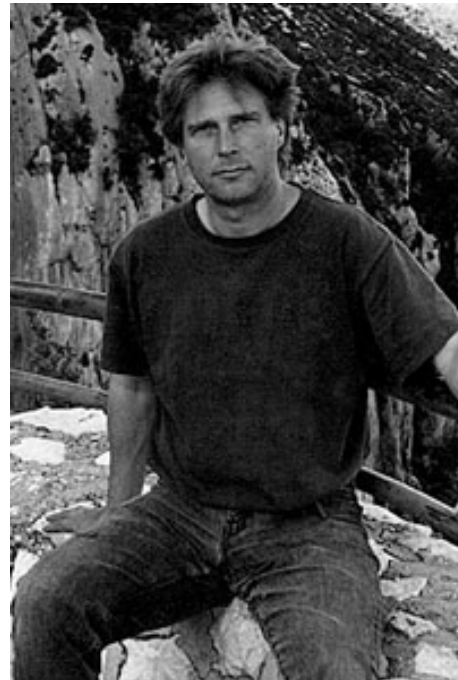
The Owls of Afrasiab
Lars Holger Holm
Arktos (2011)

I always enjoy historical novels but many seem to simply be descriptions of historical facts with a veneer of entertainment. It is difficult to write a truly original historical novel that gets to the essence of another time and place and capture the characters and feel of the period.

The Owls of Afrasiab achieves just that, it is evocative and from the very first page transports you to a significant turning point in European history.

It has marvellous descriptions, superbly descriptive language and well fleshed out characters which bring the period alive, the expressions are rich and absorb you into the tale.

Central to European history is the conflict between Islam and Christianity, especially at the time when changes were taking place within European culture as it moves from the medieval



period into the humanism of the Renaissance. The focus of this clash was with the fall of Constantinople and *The Owls of Afrasiab* brings all of factors into view through a uniquely personal story.

Hadije, one of the wives of the late Sultan Murad, desires to avenge the death of her baby boy who was murdered by the driven leader Sultan Mehmet II. She manages to get inside the city walls and develops a passionate relationship with Longo, the Genoese commander leader the city's defence. Hadije hopes to use the ancient arts and conjure a spirit to kill Mehmet but this does not come to pass. So the game is now set, the commander must stand as a warrior and Madije must do what she must.

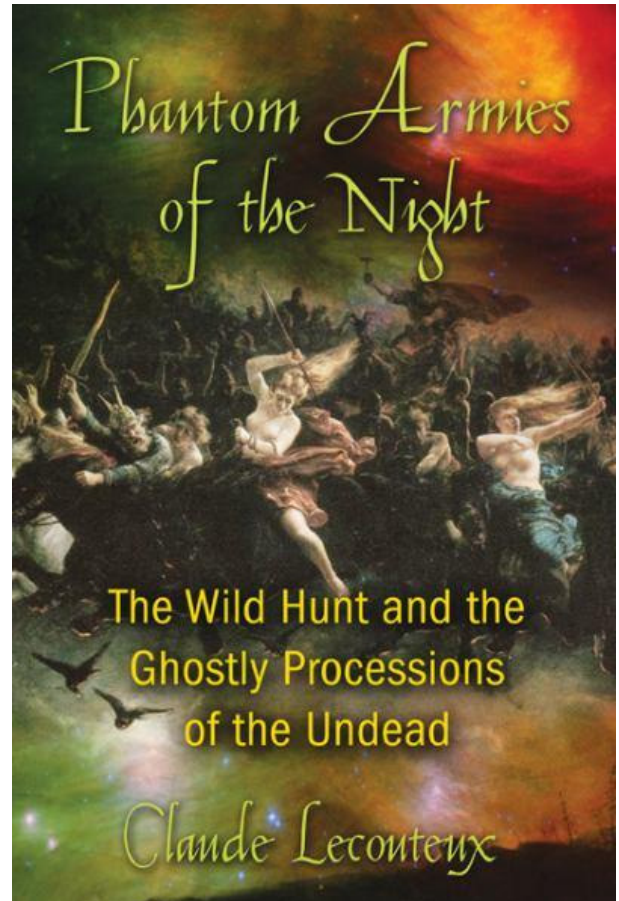
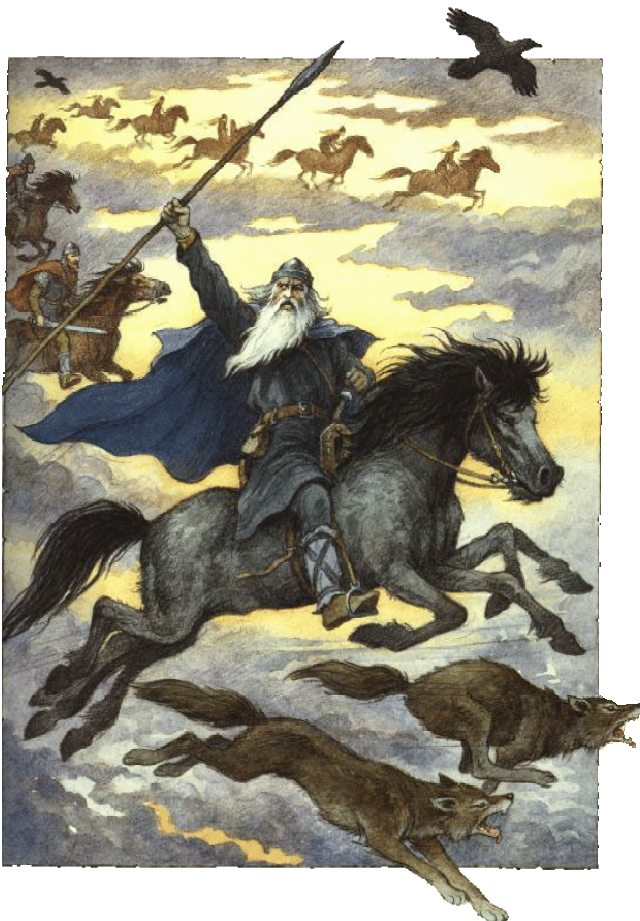
There is so much to enjoy in this novel, it is nuanced and textured and has many layers of story, there is never a dull moment and you will not put it down til the very end.

While *The Owls of Afrasiab* is not written with a political agenda in mind it avoids the mindless political correctness of so many historical novels and written with a clear affection for true history and a deep understanding of the vitality of the European spirit.

**Phantom Armies of the Night:
The Wild Hunt and the Ghostly Processions
of the Undead**
Claude Lecouteux
Inner Traditions 2011

"Claude Lecouteux marshals what must be a virtually complete recounting of stories from throughout Europe involving nocturnal sightings of the Army of the Dead, also known as the Wild Hunt, and traces their thematic origins from pre-Christian times through the filter of the medieval church. His primary sources are exhaustive, ranging from the medieval period to 20th-century accounts by various authors along with church records and folktales. His secondary sources draw extensively on scholarship, particularly from France and Germany. The connection of the figure now known as Harlequin and other figures to rites for the dead is particularly well presented.

The Wild Hunt was clearly associated with the spirits of the dead but also with fertility, fecundity, and certain times of the year. Lecouteux explores these and many more aspects of a civilization that both lies behind us and is in faint



form still present."

**James E. Cathey, professor of German and
Scandinavian studies, University of
Massachusetts at Amherst**

...many men both saw and heard a great number of huntsmen hunting. The huntsmen were black, huge, and hideous, and rode on black horses and on black he-goats, and their hounds were jet black, with eyes like saucers, and horrible.

This was seen in the very deer park of the town of Peterborough, and in all the woods that stretch from that same town to Stamford, and in the night the monks heard them sounding and winding their horns.

G.N Garmonsway, Anglo-Saxon Chronicle

The Wild Hunt is a major motif of folklore from the Wild Armies of Odin composed of his dead soldiers, the Einherjer, to the orgiastic flights to the Witches Sabbat. Lecouteux has quite an astounding knowledge of folklore and creates an encyclopaedia of accounts describing the various configurations of the Wild Hunt and how it transformed through time. He argues that the

hunt was originally led by Goddesses women and was a third function celebration (the third function is that of fertility according to Georges Dumézil's Tripartite theory) related to the earth and chthonic spirits. He argues this is different from later Wild Hunts which were marked by armies or military forms. In each section he offers copious descriptions and accounts from literature and folklore to help illustrate the various forms of the hunt.

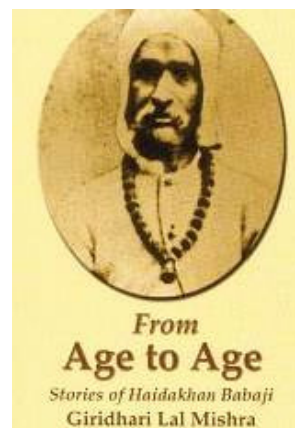
He discusses the various configurations of the hunt as it changes through time as well as the various Huntsmen in myth and folklore. He discusses the various leaders of the Hunt and debates about how the Wild Hunt of Odin fits into his understanding of the Hunt as a fertility rite. While this discussion is controversial and contentious it will provoke much debate about how we understand this significant mythic motif.

Lecouteux considers how the hunt degenerated, or more correctly was subverted, under the influence of Christianity to become filled with demons, ghosts and witches. He argues that the church did not abandon traditional folklore but reworked it to become a propaganda tool for spreading the faith. For example Odin and other leaders of the hunt are transformed into Helequin, a demon who leads souls to hell dressed in red and black who later further transforms into Harlequin. This is an especially interesting series of transformations since his final role of Harlequin seems to show the re-asserting of the trickster motif which was originally found in Odin himself ! Perhaps you can't keep an old god down!

There is much discussion about the "collectiveness" of the Wild Hunt and how this Hunt was re-enacted by certain Germanic tribes and, at least according to some historians, in secret societies.

This is a highly informative volume, packed with primary sources and accounts not often found translated into English. It is challenging, insightful and thought provoking.

**From Age to Age
Stories of Haidakhan Babaji**
Giridhari Lal Mishra
John Reed Books
Aust. Distributor



One of the most celebrated volumes on eastern spirituality ever published was the *Autobiography of a Yogi*. It captured the imagination of a generation and introduced so many to the wisdom of the east as well as to the mysteries of Kriya Yoga. It was celebrated in the media as well as in the counter culture with the classic song Babaji by Supertramp on their bestselling album *Even in the Quietest Moments*.

While written by Paramahansa Yogananda, the central figure was the enigmatic immortal known as Babaji. While the work of Yogananda himself became highly celebrated and many organisations continue to work in his name, Babaji in his own right is an immortal figure and many seekers are eager for discoveries of tales of his appearances. Babaji was no ordinary yogi but was considered a Mahavatar or great avatar who would appear as the times required. Babaji as a Mahavatar is immortal and exists in a formless state only taking incarnation for limited periods, the incarnation discussed in this volume was known as Haidakhan Baba.

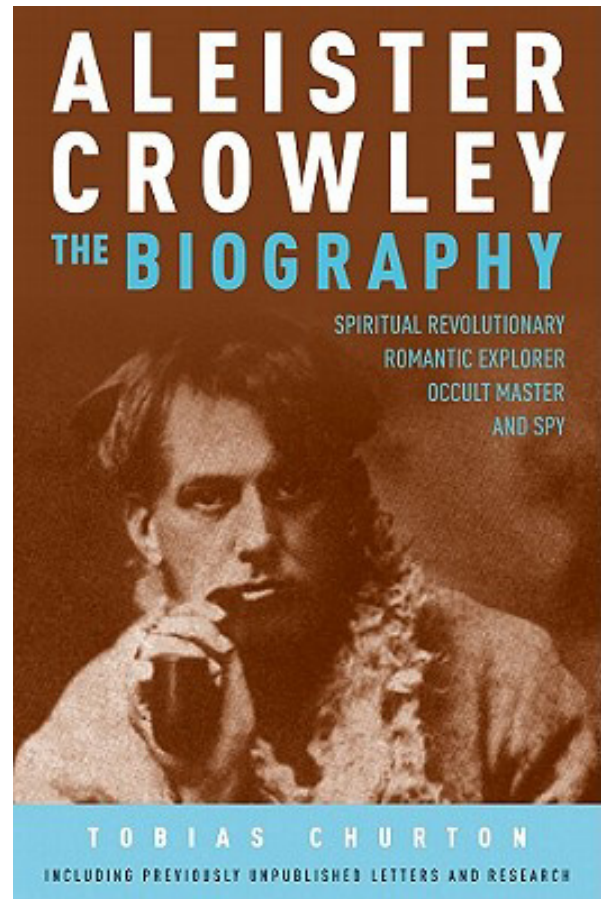
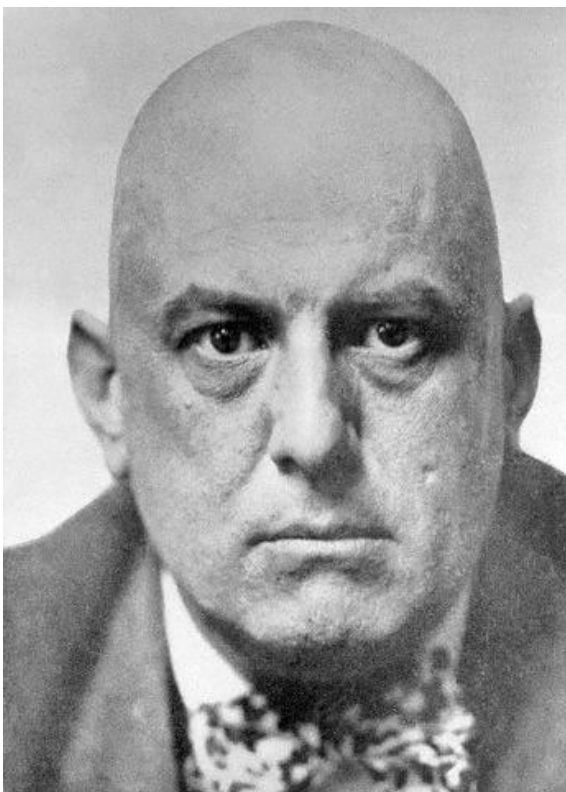
This volume is a unique record of tales stories and teachings given by Haidakhan Baba between 1840 and 1922 when he re-appeared in the villages and towns of the Kumanon which are located at the foothills of the Himalayas. It is a special volume which has never before been translated into English. A copy of the manuscript was given to the American Haidakhan Samaj by the son of the author Giridari Lal Mishra, while a Hindi edition has been published some time before this is the first English edition.

This is a significant book offering deep and profound teachings; it includes an excellent introduction as well as recollections by the author. It is distributed in Australia by John Reed Books.

Aleister Crowley: The Biography
Tobias Churton
Watkins Publishing (2011)

Aleister Crowley (1875–1947) was one of the most enigmatic figures of last century. Poet, pornographer, sexual libertine, philosopher, spy, author and magician he is often maligned and nearly always misrepresents and misunderstood. A man way before his time he fought against his Plymouth Brethren upbringing to become openly bi-sexual and to advocate women's liberation way before anyone else would dare consider it. When rediscovered in the Sixties by the Hippies Crowley's "Do what Thou Wilt" was misinterpreted as "Do what you Want" and a generation misused his message for mindless self-indulgence.

Yet when Crowley is read in context his philosophy is surprisingly erudite and complex. His concept of "Do what Thou Wilt" was not a cavalier call to anarchy but actually a command to find your true self (Will) and to put all other concerns (including personality and ego) to the side. Thelema encompasses everything from philosophy to sex mysticism (tantra), Egyptology to contract with advanced spiritual beings and is very different from the sensationalist images portrayed in many biographies.



The earliest biography *The Star in the West* (1907) was written by Captain J. F. C. Fuller can hardly be considered objective since Fuller won a competition held by Crowley to write it. *The Confessions of Aleister Crowley: An Autohagiography*, was written by Crowley himself in six parts, the first two parts published in 1929. It is subtitled "An Autohagiography" which refers to the autobiography of a Saint, so that tells you exactly what to expect! It is a great read but hardly an objective biography.

The best known biography is *The Great Beast* by John Symonds and while it sold extremely well, was intolerably sensationalist and revelled in contempt and ridicule. Surprisingly it nevertheless piqued so many young magicians and researchers to look more deeply into the truth behind the legend of the "Beast 666".

Lots of other biographies followed which vary in quality and focus. *The Eye in the Triangle*, Israel Regardie (1970) and *The Magical World of Aleister Crowley*, Francis King, (1977) tend to emphasize the occultism over the history, while other more historically oriented biographies were soon to be published such as *Do What*



Thou Wilt: A Life of Aleister Crowley, Lawrence Sutin (2000) and *A Magick Life: The Life of Aleister Crowley*, Martin Booth, (2001) and the truly comprehensive *Perdurabo: The Life of Aleister Crowley* by Richard Kaczynski, first released 2002 and in a revised expanded edition in 2010.

While these latter works have their value and interest, time and time again researchers have tended to repeat the same “supposed facts” without critically examining their sources. What is unusual and especially appealing about Churton’s biography is that he takes nothing for granted; whether they be rumours about Crowley’s family to his private life; he has worked through innumerable source materials to provide the most definitive and credible biography to date.

Churton also works to consider Crowley as a human being, not simply a magician and this is a very significant development in the study of Crowley. Too often biographies have reduced Crowley to any number of factors ranging from whitewashing his life to give credibility to his spiritual system or to demonise him and paint him as everything from a sex fiend to a Satanist.

As a character Crowley is way too complex to



be easily defined and to truly come to any understanding requires he be studied “warts and all”. Crowley was a poet, scholar and literary figure of great merit, he was also promiscuous, indulgent, drug addled and, at times, cruel and callous. To fully appreciate these many facets of his remarkable personality we need to understand how Crowley saw his spiritual mission in life and how this mission, to propagate the Law of Thelema, could encompass all such extremes.

Crowley never lived to simply exist; he has no interest in faith or logic, he wanted to experience and was willing to break any boundary needed to do so. When he gained a unique spiritual understanding of the present age, he declared the Aeon of Horus and took on the mantle of a prophet.

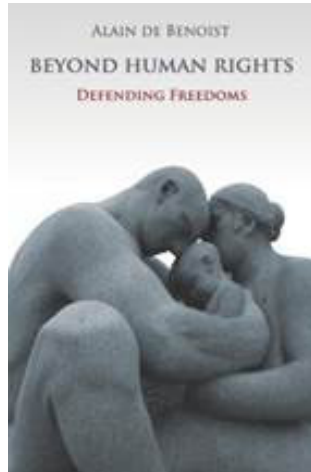
While as a man he may have been flawed, as a prophet and spiritual leader he left a legacy that is still unfolding. Churton does an admirable job exploring all the myriad aspects of this unique character without ignoring the unique magickal and philosophical system Crowley left to the world.

**Beyond Human Rights
Defending Freedoms
Alain De Benoist
ArktoS (2011)**

Alain De Benoist is a significant figure in the modern debate over human rights. In this short but powerful volume he presents the most persuasive evidence yet for the falsity of the modern model of the human rights and that in its fervour and fanaticism it actually leads to the negation of freedom. De Benoist's critique of the philosophy of human rights is breathtaking in its depth covering the complete history of the concept within political thought and philosophy with great clarity. Indeed I read each chapter twice to gain as much as I could from his encyclopaedic knowledge.

Human rights did not exist as a concept before 1537 prior to this date the law was primarily a means to define equity between individuals not as a priori definition of the rights of the isolated individual. The individual therefore existed in relationship to others as part of an integral and organic whole. In contradiction to this Christianity focused on supposed equality of all individuals in the eyes of God regardless of their obvious natural differences and hence created a subjective view of the isolated individual ruptured from the culture around him. It was from Christianity that the convoluted journey to the abstract and universal model of human rights developed, through a myriad of events (such as the French Revolution) and a vast number of theorists and philosophers.

This contradiction between the natural inequality of the human species, as clearly indicated by modern science, and the abstract ideal of human rights which tries and reduce man to being the same is at the heart of the conflict which is occurring today. In an attempt to enforce such a model of human rights man must be reduced to an economic product or quantity, differences ignored and cultural variations suppressed; this approach leads to a near totalitarian system of enforcement which works against natural diversity. The blunt fact is that equality in the eyes of



the law is a direct attack on the innate nature of human difference, indeed by attempting to create an external standard it causes conflicts between differences groups and ends creating far more suffering. In addition, the model of universal human rights more often than not encourages imperialism and economic exploitation, as governments are overthrown in the name of Human Rights and the bankers and big business move in not long thereafter.

As a philosophical concept human rights has many innate problems. Are human rights universal? What standard is used to define them and do we need to take into consideration cultural variations? Moreover what characteristics of being "human" do we use to define what human rights are significant and what are not? The present United Nations model of human rights reads more like a manifesto of western imperial values than anything else and has led to an increase not decrease in world conflict as countries move to enforce these rights regardless of national borders.

This is a highly significant volume which needs to be read and considered by anyone worried about the state of the modern world. It is comprehensive in its coverage of how the modern approach to human rights has developed and scathing in its critique. Once you have read it, I dare say you will not consider the subject the same again.

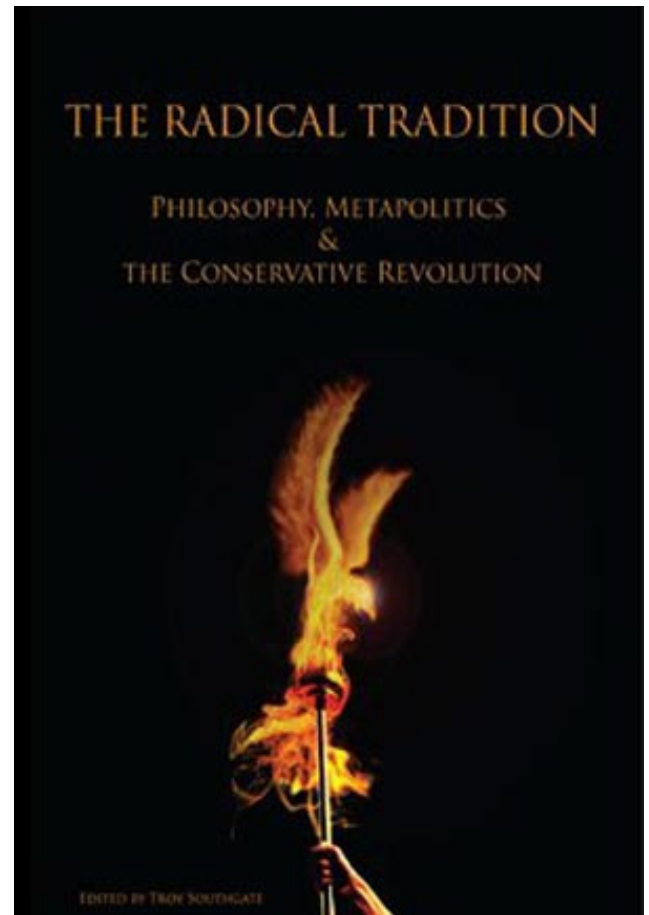
**The Radical Tradition
Philosophy,
Metapolitics and the Conservative
Revolution
Edited by Troy Southgate
Primordial Traditions (2011)**

Our civilization is dying. I make no atonement and pull no punches for this dramatic and bold opening assertion. Our day is gone, the empire has fallen — may its death knell awaken the survivors from their slumber. Amongst the ruins of an empire toppled, a world in tatters awaits our rebirth....This is the true crux of this issue: the chasm of oblivion looms deeper than even Spengler predicted for the West. What serves to tie our community together? There are no ties of kindred, no bonds of affection betwixt the masses of faceless individuals that compose our cities — the average man can barely stand to look his neighbor in the eyes...[The Radical Tradition] is radical not by being part of any existing political framework, but rather because it dares to question the authority of the status quo. The current models of contemporary political discourse are dated, based on paradigms which no longer merit society or attribute to any structures of true value. We are ruled by greed, and greed alone. The only route to bypass this rule of the almighty dollar is to transcend its value, to enact the transubstantiation itself and create gold from the plastic which is the soul of this era.

Gwendolyn Toynton

The Radical Tradition is a truly astounding collection of articles from a diversity of political positions offering various solutions for the current political impasse which the West finds itself in. They are all written from a radically different perspective than that we are used to hearing in the propaganda driven consumerist press and will provoke much discussion and debate. There are way too many good essays to review each of them (while I would like to do so) so I have just chosen a few to discuss.

The foreword helps place the book in context. Often traditionalism (aka Perennialism) is only expressed in spiritual and esoteric terms, in the Radical Tradition a range of authors move the perennial wisdom from the theoretical to the realm of real world politics. They begin with the premise that our society is dying and that new solutions are urgently needed. This is clearly something which only the truly unobservant



could deny with global warming, mass extinction of animal species, out of control immigration and the loss of cultural integrity on their doorsteps.

The various essays move from traditionalism into economics, politics, social issues and various related fields. They move beyond the tired dichotomy of left and right and explore many third way alternatives to current old world politics.

Oswald Spengler with his cyclic view of history and deep cultural pessimism has great significance within third way and conservatism revolution thinking and Tomislav Sunic offers an perceptive introduction to Spengler's momentous work. Spengler's decoding of the world as a multiplicity of cultures each going through their own cycles of life and death is insightful as well as challenging.

While his vision may be bleak it's correlation of the death of the West with its loss of values, the rise of materialism, matched with uncontrolled

consumerism seems to have proven sadly prophetic.

Gwendolyn Toynton offers us a way to move beyond the dichotomy of right and left by examining the nature of "Primordialism" in a social and political as well as spiritual context, indeed they become intertwined in such a way to represent a truly integral system. The ramifications of this model include a true understanding of the diversity of the spiritual traditions as expressions of a primordial core expressed through various cultural forms. This by necessity includes a deeper understanding of the nation as an organic living form rather than as simply a political framework as well as related considerations on the nature of the land, kinship bonds, ethnicity and spirituality.

Troy Southgate introduces us to that difficult philosopher Heidegger whose works can prove rewarding if we are willing to make the effort, but you must expect to be challenged and to work up some intellectual sweat ! Southgate suggests we go beyond current political correct prejudice against Heidegger's political affiliations and work through his obscure and demanding writing style to find the gems hidden within his work. Further on in this volume Southgate takes a look at another significant philosopher Schopenhauer.

Brett Stevens in *The Civilisation Cycle and its implications* for the individual offers a clear and precise summary of how the traditional can inform the political and the individual in comparison to modern political and social systems.

Michael Kleen offers a perceptive piece examining the destructive force of statism in comparison to the organic political structure of "the people" focusing on the work of Friedrich Nietzsche and Ortega y Gasset.

Dr. K. R. Bolton offers us a blistering but perceptive look at the USA and its role in the current dark age of modernism and anti-traditionalism. So often attacks on the American way of life are high on emotion but lack substance, Bolton's piece is insightful and is hard to refute for its clarity and fact driven critical thinking.

Ben Craven looks at the liberal claim to human rights which ultimately are nothing more than an

expression of the imperialistic soul of Christianity even if, at times, expressed in supposed secular dress. This is a very important article as so often today human rights have become the new clarion call of the left. While human rights are used to supposedly protect all manner of minorities, the reality is that by their very nature they achieve exactly the opposite and decay the very foundations of culture.

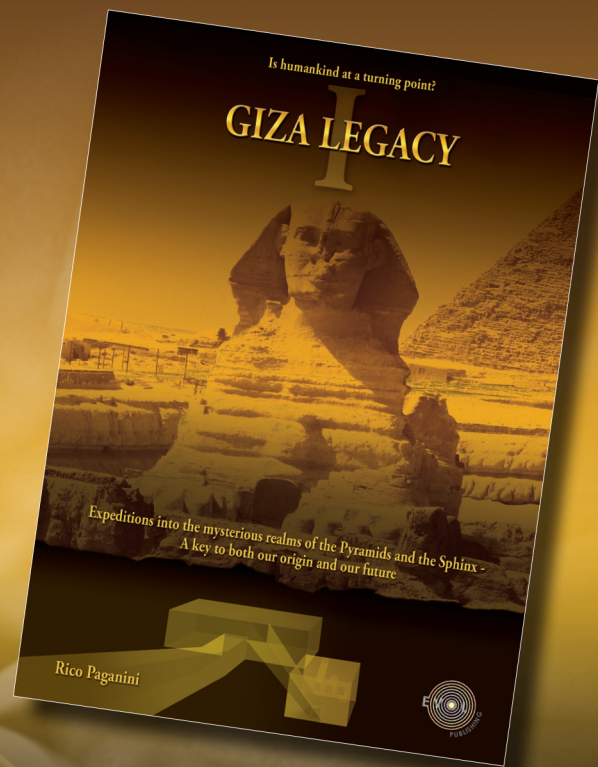
The new right or new culture opened up a new way of looking at social, political and even spiritual issues. Tony Glaister offers us a comprehensive history of the fifty years the movement has existed. Beyond left and right the new right has challenged us to think in many new ways. At the same time Glaister critically engages with what he sees as the failures of the new right and lack of clear direction. This is a thought provoking piece and certainly I would agree the new right has, over the last years, become bogged down with internal disputes and minor ideological differences. However I would disagree with Glaister in that I believe that it was only through the thinkers of the new right such as Benoist and Faye that many of us began to consider how to bring traditionalism into political, social and economic fields beyond old world right wing conservatism.

Troy Southgate once again (he must never stop writing!), offers a fascinating article documenting the transition from the third way to the development of national anarchism in the United Kingdom. It is perceptive as well as personally poignant.

This is another superb volume from Primordial Traditions. In these days of when publishing thought provoking titles has become more difficult and costly Gwendolyn Toynton should be congratulated on the high quality publications she makes available, both in presentation and content.

This volume brings together a superb range of essays within a field which is not often given coverage in English and I found every essay thought provoking. Indeed it would be a great way to form a study group taking an essay a week and discussing it with friends stimulating them to think beyond the media induced memes of our modern culture.

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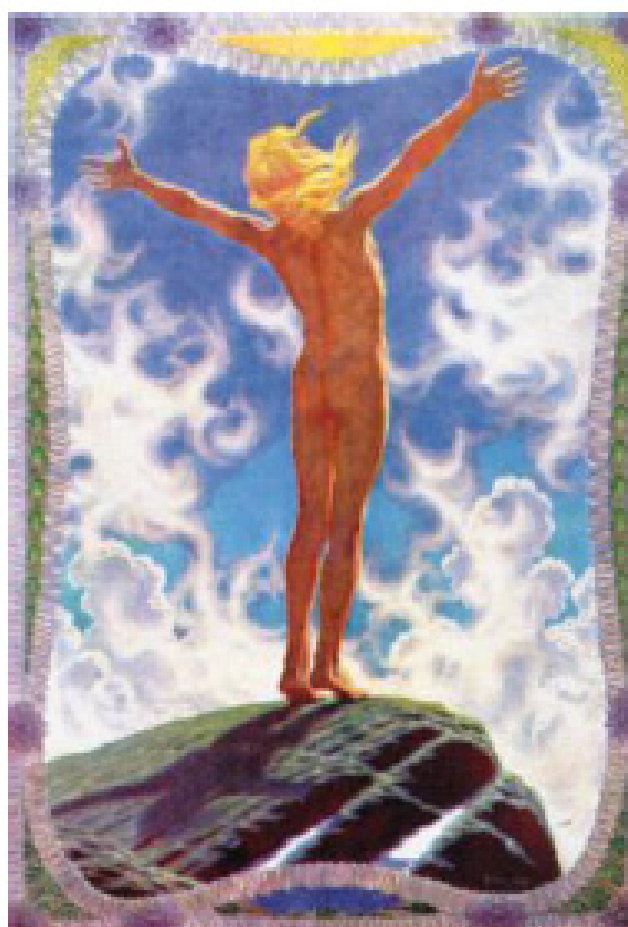
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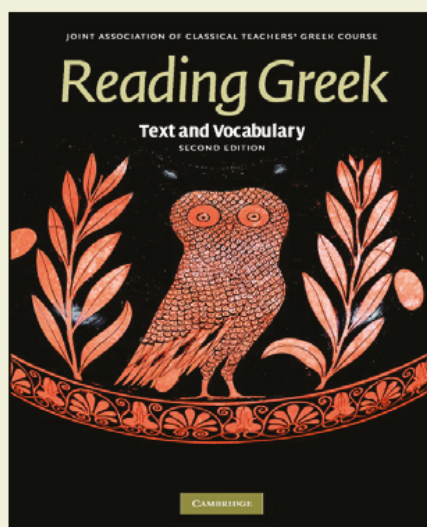
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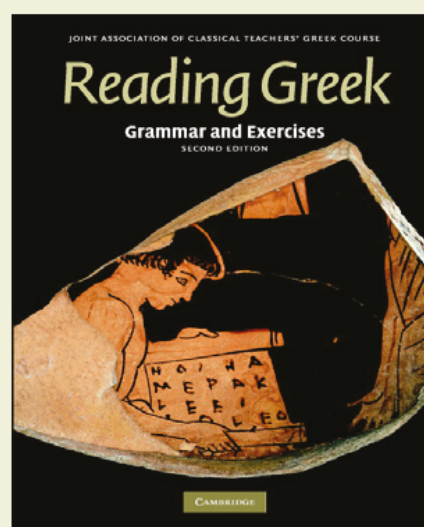
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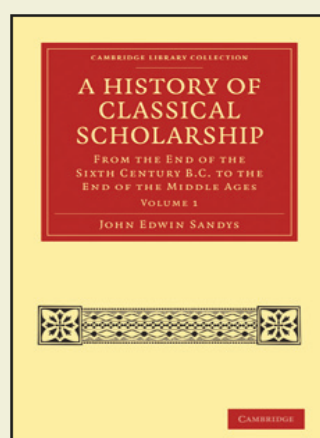
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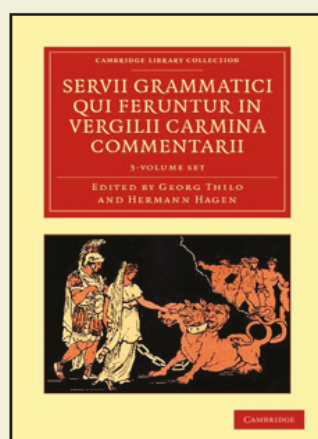
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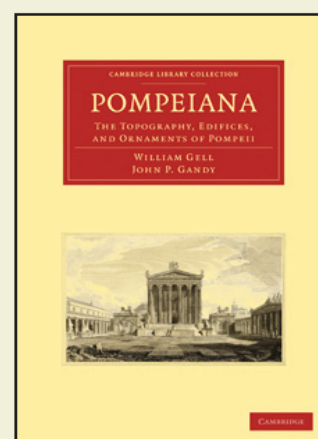
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